CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HO[illegible]INESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, OCTOBER 8, 1836. NO. 791.---VOL. XV.—NO. 41.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

SPREAD OF THE CATHOLICS IN THE UNITED STATES. No. 30.

FOREIGN ALLEGIANCE. SPIRITUAL SUBJECTION NECESSARILY INVOLVES TEMPORAL AND CIVIL SUBJECTION.

It is true that some of the first settlers in these American States, were Catholics, and that they in the very first part of the history of Maryland, formed a compact highly creditable to them, for the liberal principles of religious toleration there avowed,—liberal beyond the measure of the age; but for the avowal of those principles, are we indebted to the free unbiassed expression of their own sentiments, their love of toleration to others? or to a calculating policy on their part? or to the controlling efficacy of the Protestant government in England, who *required* those principles as a *condition* of these emigrants occupying the land? If they did it of their own accord, they assumed a power not sanctioned by Catholic Councils; and, therefore, in this, they proved recreant to their allegiance to the successor of St Peter.

It is to be remarked, however, that, in the Charter of Maryland, which is supposed to have been penned by George Calvert, then recently converted to the Roman Catholic religion, and which was issued by Charles I., a Protestant, in June, 1632, liberty of conscience, with equality of rights, was secured to *Christians* only,—thereby implying that there were exceptions. As the colony was chartered under the auspices of a Protestant government, the Protestant Church of England would not of course be excluded from the privileges of toleration. This circumstance alone, necessarily required, without any credit to the Catholic proprietary or Catholic settlers of Maryland, a freedom of conscience, to some extent, to Protestants.

But when the Catholic colonists, under the authority of the Charter, enacted their own laws, they limited the extent of toleration; and by the Statute of 1649, it was made a *capital* offence, with confiscation of goods and lands, to deny the Holy Trinity; and 'this act was confirmed among the perpetual laws in 1676.' (*Story's Commentaries on the Constitution*, I. p. 96. *Bancroft's History of the United States*, I. p. 276.)

It seems to have been the intention of Sir George Calvert who died in London just before the Charter was granted, and was succeeded in his estates by his eldest son, Cecilius, under the title of Lord Baltimore, and as proprietor of this Charter to give only so much liberty of conscience as was required by a Protestant grantor, and was consistent with a policy of checking the Episcopalian zeal which he as a Catholic disliked, and which he had just experienced in Virginia, to be so hostile to his own views of religion, that he forbore settling there. By extending toleration to others besides the Episcopalians, his chance was greater of checking the growth of the last denomination in his contemplated colony, than if toleration had been limited to the church of England. By multiplying other sects, the chance of the predominance over others, of his own sect which had the civil power chartered to them, was greater, than it would have been by tolerating only one sect. This view of the subject is confirmed by the fact that Lord Baltimore afterwards invited the Puritans of Massachusetts to Maryland, offering them lands, and privileges, and freedom of religion. In this way he was likely to prevent the preponderance of the Episcopalians in the colony, and secure that of the Catholics.

The toleration offered by the charter of Maryland, though limited, was only an approximation to a perfect toleration; and the toleration offered by the Catholic colonists, was more limited and less perfect; in neither case would intolerance of all other sects have been allowed by the Protestant government which gave the charter. Some degree of toleration was required as a condition of the charter and of enjoying the privileges of that charter in the colony.

But, as it was, the degree of toleration allowed by the charter of Maryland, and by the acts of the Catholics in the colony, was highly creditable for the time, and was an advance upon the age. A more full toleration of religion was about the same time allowed by Roger Williams in Rhode Island; still we doubt whether he was so liberalized by the spirit of Christianity as to feel fully the spirit of a perfect toleration of the religion of all others. We regard the perception of a genuine toleration or more properly freedom of religion, asone of the brightest perceptions of the human mind, and the practice of it as one of the most spiritualized attainments of the Christian.

It is true also that, in our Revolutionary War, there were Catholics who fought, side by side, with the Protestant Americans, against the British, the common enemy of both; but it was not against a *Catholic power*: it was against a *Protestant* king who, in the line of British kings, had, for centuries, disowned, and rebelled against the Papal authority. 'There was no sympathy of the kind in question, between the American Catholics and Protestant George III., of the House of Brunswick. Here was no opportunity of testing the character of the spiritual allegiance to the Pope, and of knowing the preference to which other circumstances might incline this allegiance; there was no collision between their subordination to the Pope, and the objects of that contest, but rather a congruity between them; still this partial allegiance to the Pope cannot admit of that entire devotion to our country which citizenship expects and demands. In times of peace and amity, no harm may ensue; but in the hour of difficulty and distress, when the undivided strength of all and the devoted energies of all are most needed, this reserved obligation to a *foreign* power may decide men against their country, or at least cripple their patriotic services.

The influence of names has a powerful influence in determining the minds and the actions of men. Those who feel that a foreign Hierarchy will consult their true interests in time and in eternity, will hardly hesitate, when the alternative occurs for choosing whose cause to espouse, that of the Hierarchy, or that of the country whose allegiance they have sworn to maintain. Political allegiance would, in such circumstances, be likely to be lost in the spiritual allegiance, and the invisible and imaginary good, by a well known principle of human nature, would be preferred to the obvious and direct obligations of constitutional law.

Bonaparte knew as well as any man, the sway which the politician might have by making use of the religious faith and religious attachments of the people. When among Mahometans he could be a follower of Mahomet without wounding his conscience, because it would suit their prejudices, and they would think he was one of them and must certainly be their friend, if he professed their religion; and because he was sure of gaining an influence which he was not sure of obtaining in any other way. When he returned to France and was raised to be the head of the government, he saw as well into human nature as before, and as distinctly, how men would be induced to act by indulging them in their religious partialities. He saw that *as a man thinketh in his heart, so is he.* He saw that a large portion of the French were Catholics, and, therefore, he re-established the Catholic religion which had been trampled under foot by the ruffians of the French Revolution, as the national religion of France,—not that he cared much about it, simply as a religion,—but because the French would rally round him as the anointed and crowned Catholic Emperor. He chose, however, to reserve to himself some ecclesiastical powers which he never indulged the Pope in; he allowed the Pope only the gleanings of his former spiritual sovereignty. Napoleon saw Protestants among his subjects, who were too valuable to be lost, according to his ideas of the amalgamation of parties, and therefore he tolerated them as a part of the religious establishment of the Empire, and assigned their clergy an income from the public treasury. Bonaparte saw the political influence which his being a Catholic would have on the great body of the French, and that of his toleration and indulgence to the Protestants who were gratified in their highest hopes by the liberality of their sovereign, and who could not expect to be preferred to their Catholic brethren, who were by far the most numerous, and who had been the prevailing denomination for more than ten centuries.

Whatever may be the result of this partial allegiance, to a foreign power even in civil and political matters, in our country, it is obvious that it is anti-republican in its nature and tendency, and shows a defective allegiance to the United States. This allegiance to the Pope is in accordance with what might be expected from the circumstances of the case. The first settlers, who were Catholics have from the first constantly kept up a free, and, in religious matters, an exclusive correspondence with the Catholics in Europe, and have constantly acknowledged their ecclesiastical superiors abroad. This communication has never been interfered with nor checked. Since the Catholic Hierarchy has been organized and established in the United States, a majority of those who have belonged to that hierarchy, have been born in Catholic and monarchical countries, where they have received their education in Catholic schools; and most of their thoughts and associations have been in Catholic, monarchical and foreign channels. And of the large masses who have flowed into this country for the last fifteen years, a greater portion have been prepared for little else than to swell the number of those devoted to the priests and to the Pope. This foreign allegiance, therefore, instead of surprising us, is what we should expect from the circumstances of the case. We should expect this allegiance, and that it would be kept up through the thousand channels of communication with Catholic countries, from which they receive many gifts, sufficient to flatter and to keep alive the attachment, and from which living witnesses are sent to be the organs of sustaining and spreading this devotion to a foreign potentate.

We are not surprised to find in the written communications of the Catholics in this country, expressions which show that they are not altogether republican and American, even in relations acknowledged by all to be essentially political. In the 'Annals of the Association,' published in Paris, in 1829, Bishop Flaget of Kentucky, in speaking of the savages who live on the borders of Indiana and Illinois, states, which at that time were comprised in the Diocess of Bardstown, says, 'the almost invincible repugnance these savages show to civilization, the degeneracy and brutishness of their powers of mind, their implacableness and revenge, their almost constant and disgusting drunkenness, their insurmountable indolence, their roving vagabond life, more necessary now since the vicinity of the whites has deprived them of game; all this united—with their continual traffic among the whites, which cannot be hindered, *as long as the republican government shall subsist*,—must render the labors of missionaries among them almost fruitless.' (*Quarterly Register*, II. 197.)

The character, habits and condition of the aboriginal tribes will undoubtedly for a long time render 'almost fruitless' every attempt to civilize and christianize them. We do not see how 'their continual traffic among the whites' is any particular impediment to their conversion to Christianity; and, on the supposition that it is, we do not see how that cause would be removed or diminished by *abolishing the republican government*, and by substituting any other kind of government in these States. It seems to us, to say the least, that when Bishop Flaget, a Frenchman by birth, and whose early education was under a monarchy, and whose official duties as priest and bishop, are performed under the authority of one who holds the double office of Sovereign Prince, and supreme and infallible Pontiff, and to whom Bishop Flaget has sworn what is called *spiritual* allegiance,—it seems to us, that, when he penned the above clause which is printed in Italics, he could have felt no true and undivided attachment to the American government which protected him in his civil and religious rights; and we think that the circumstances of the case authorize us to suppose that he before often regarded a despotic and Catholic government as preferable to the American, and that he here betrays the sentiments of his heart by this indirect but decided expression of preference for such a government; among the reasons for such a preference, we doubt not, this is one among others, that under a Catholic government, there would be increased facilities for making converts to the Catholic faith, which, in the mind of every true Catholic, constitutes the perfection of man in this life, and is a perfect security, and the only security of his happiness hereafter.

RAMMOHUN ROY.

We extract the following excellent remarks from 'The Old World and the New.' They are contained in a note to that part of the work, in which the Author speaks of the coldness and mercenary spirit among many of the established clergy of England.

I can never forget the effect of this spectacle, as I observed it, upon the mind of that celebrated Indian philosopher and Christian, who, instead of being permitted to fulfill the hopes of multitudes in a life of eminent usefulness, was destined to fall in the midst of his philanthropic labors, and to leave his remains to sleep far from his kindred, in the bosom of a strange land. There was something—I may say here, since it is not altogether foreign to my purpose in introducing him—there was something touching in the very appearance, and certainly in the fate of this distinguished stranger, when viewed in contrast with the climate and country which he came to visit, and in which, as it proved, he came to die. A child of the soft Indian clime, with all the guileless simplicity and tenderness of a child; with a mind and a frame flexible and swayed to each gentler impulse, as if it were to the soft, luxurious, Asiatic breeze of his own native valleys; with an all-embracing philanthropy, of which his oriental manners, all freedom and tenderness, were the fit expression—he appeared to me, amid the cold regions alike, and cold manners of the North, as a being dragged from some more genial sphere; and there was something touching, almost as if it were cruel, in the fate, by which such a being was destined to sink beneath a clime, and to mingle his dust with a country, that were not his, nor, in any respect, like his own.

I must not, however, here linger upon the person and manners of this great and good man, but hasten to observe that one of the most interesting private purposes, with which Rammohun Roy came to Europe, was to witness a practical illlustration of Christianity. He had revolved the truths of this pure and sublime system in his mind at home—the beautiful theory, the perfect model was in his thoughts, and it was not yet brought down to be reconciled, and partly identified with an unworthy practice, unworthily called Christian—and what now, will it be supposed, were Rammohun Roy's impressions, on surveying the religion of Christendom? I may further premise that his interest in Christianity seemed as earnest and as vital as any I ever witnessed. It was evidently far more than a speculative faith with him. It seemed to be the absorbing feeling of his whole mind and heart. With such views and feelings, then, his impressions on witnessing the illustration which Christians are actually giving of their religion, were those of the deepest disappointment and the most profound sadness. There was nothing in him of that peevish or angry complaint, still less of that haughty reproach, which is so often found to accompany a depreciatory estimate of the virtues of Christians; but it was a pure, philanthropic, generous, Christian sadness. It was the sadness of sympathy, and disappointment, and wonder. He spoke of the spiritual lives that Christians ought to lead, and of the sacred and dear ties between them, and of the office of the clergy, and of their parochial relations, as if he perfectly understood all these things—as if the holy book and his own heart had perfectly taught him; and he lamented, with the most touching fervor and tenderness, the want of these things in England. I would the whole world of Christians could have heard this affectionate disciple from the banks of the Ganges, and have taken the lesson and the law from his lips.

JOURNEY BY LAND FROM NAPLES TO ROME.

The following letter, addressed to the Rev. Luther Crawford, by a minister, travelling in Europe, and published in the American Baptist, is understood to be from the Rev. R. Fuller, pastor of the Baptist church in Beaufort, South Carolina. Mr. F. is a most excellent minister, and we cherish the hope that he may be soon restored to his desired labors.—*Christian Watchman.*

This region has been pronounced by all travellers, the most romantic and beautiful portion of Italy, and I should suppose their observation just. At this season, it is loveliness itself: Fields waving for miles with a yellow harvest of grain, and groves of citron and orange, and olive, and pomegranate, with festoons of grape suspended gracefully from one tree to another, and all this at the foot of the Appenines, and on the shores of the Mediterranean, and under the golden light of an Italian sunset. I think in a former letter, I ventured to say that the sky of my native state was equal to that of this land; but our ride has shown me otherwise. The perfectly cloudless heaven of Italy, I have seen no where else; and there are among the hills and along the landscape, hues which perpetually vary and enchant the senses. With the refined luxury of the ancient Romans, this country must have been the paradise of voluptuousness, and I am not surprised that its seductions were more fatal to Hannibal's soldiers, than all the armies of Rome.

Close by the road is a fine old Cenotaph erected on the spot were Cicero wss murdered. He turned his last look upon a scene beautiful enough to make one wish to live—the fairest spot of the country he had loved with so much ardor; but that country was no longer what he had known it. Her liberty was gone—her glory departed; and what to such a man, were green fields and sunny skies, without these? As a man and a philosopher, I cannot but think that Cicero ought to be placed before Socrates. I consider him as fairly showing to what degree of moral excellence man may arrive without revelation; and in this light, I have read his works with great interest. But alas, when the true standard is applied, how poor does even he appear! I think I may say without a moment's hesitation, that the poorest and most ignorant Christian has a nobler idea of God and his attributes, and the duties we owe him, than are to be gathered from the works of all the Roman and Grecian philosophers put together. As an orator, however, it seems to me strange that any body has ever compared the Roman speaker with the great Athenian master of eloquence. The plain straight forward, overwhelming energy of the latter, was what Cicero was conscious that he did not possess. Nor do I think that any man, after having entered into the real business of existence, would read their orations, and not feel that no comparison ought to be made. If I might be permitted to make a suggestion of the kind, I would say that no work of mere classical education, can ever afford the young brethren at our institutions a hundredth part of the real benefit to be found in an intimacy with Demosthenes. The earnest, honest, noble sincerity of the man speaks in every thing he uttered; and what is so eloquent as this? What was the eloquence of Paul and of Whitfield, but this? Why is it that so many learned sermons, composed with all the graces of style, and read with all the elegance of action, are only heard and admired, and forgotten; while a single burst from a plain country preacher, gushing out with tears from his heart, I have seen subdue thousands around him, and felt it burning into my own bosom? If any one asked why? the answer is plain. Let him hear the two speakers, and he will feel it himself. Men are not fools, to be caught with words, tropes, and figures. The very first thing the heart requires of any one who attempts to influence it is sincerity. Without this, on any subject, but most of all in the concerns of religion, learning, eloquence—all accomplishments are, and must, and ought to be received only as serious trifling. I confess, that I never now have time to read an oration of the great man, that I do not find myself carried away with the ardent, honest love of truth, which always inspires him. I know no speaker who employs always such unaffected plain dealing with his subjects, and whose style (I ought rather to say, whose *heart*,) so severely rejects, spurns every thing calculated merely to please and to attract admiration to himself. I only wish that our preachers (and I among the rest,) could deal with our subjects as he did with his. And why not? It is a noble cause we plead, and we have aid he knew nothing of. But we are indolent. We make the resources of the spirit a pretext for our sloth, instead of motives to labor and to wrestle in prayer; and it is to be feared, that when out of the pulpit, and in secret, we live so little under the influence of eternal things, that it is impossible to realize them when in the pulpit. We talk and declaim about heaven and hell, and the coming retributions of judgments; but we do not feel them. Our audiences must draw one of two conclusions: either we do not ourselves believe what we say, or if we do, we are most heartless and inhuman monsters to speak of them in that cold, careless, calculating manner. But I have unconsciously been led I know not where; and nothing but forgetfulness of myself could have induced me to so write, feeling as I do how much I need others to teach me, and how deeply my own conceptions of the duties of my solemn calling, condemn all my past practice. I hope, my brother, that if at any time, I am dissatisfied with the preaching of others, I am always still more so with my own. May we each receive from above that power which alone can make us sufficient for our work.

COVETOUSNESS.

Extract from the Preface to Mammon; or Covetousness the sin of the Christian church.

The love of money can only be remedied by 'the expulsive power of a new affection.' If we would not have the ivy to creep on the ground, we must erect an object which it can embrace, and, by embracing ascend; and if we would detach the heart from embracing the dust, we must give to it another and a nobler object. The utter inefficacy of every thing short of this is evident. Hippocrates advised a consultation of all the physicians in the world for the cure of covetousness. The animadversions and appeals of Socrates not only failed to remedy the evil as it existed at Athens, but, judging from certain expressions in Plato's Apology of Socrates, they were the means of enraging his enemies, and of procuring his condemnation. And about the time that the apostle Paul was denouncing the sin, in his epistle to Timothy, Seneca was decrying the same evil, and composing his ethics; but, as if to show the impotence of his own precepts, 'he was accused of having amassed the most ample riches,'—a circumstance which, though not the ostensible, was no doubt the real cause of his finally falling a victim to the jealousy of Nero. But if such be the inefficacy of the precepts of the heathen philosopher, what is the prescription of the Christian apostle? Aware that the same means which destroy cupidity produce liberality, he does not concern himself so much with the death of covetousness as with the birth of charity. He says less about the *sin* when seeking its removal, than about the *duty* which is to displace it. He commands benevolence. He enjoins the 'man of God' not only to flee the evil, but to follow the opposite virtues, and to flee the one by following the other. 'O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness .... Charge them that are rich in this world .... that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.'

Instead, therefore, of ending with a section on the cure of covetousness, the writer thinks he has copied inspired example, and increased the practical effect of the Essay, and better consulted the intentions of the party who has occasioned it, by adding a Third Part, on Christian Liberality. The cross of Christ is not merely a perpetual protest against the selfishness of the world; it has given a new object to our affections, and a new motive to our obedience—*that* object is Christ, and *that* motive is the love we bear to him. Till this love possess us, the sublimest maxims will fail to reach the heart; but from the moment we begin to be actuated by it, cupidity and all the baser passions are doomed to destruction.

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SELFISHNESS OF THE PULPIT.

Extract from the same work. pp. 28—30.

Selfishness, indeed, in this repulsive form, is of comparatively limited existence; and, as if by a judicial arrangement of providence, it is commonly, in our day, associated with errors and tempers so unamiable, that its own nature forbids it to become general. It daringly undertakes to 'number Israel;' to determine not only that few will be saved, but who that few will be. Its ministers, faithful to their creed, stand before the cross, and hide it; lest men should see it who are not entitled or intended to behold it;—a danger which they jealously avoid, a responsibility they would tremble to incur. The gospel charters redemption to the world,—but they have heard that there are divine decrees; and until they can logically reconcile their views of the divine inflexibility with the universality of the divine compassion, the charter must stand over; and souls perish unwept; and the gospel of Christ, God's great gift, the adequate image of the infinitude of his love, be branded with the stigma of exclusiveness. Put the affairs of the kingdom of Christ into their hands,—and, under the affectation of a pious dread of contravening the sovereign purposes of God, or of forestalling his appointed time,—they would forthwith call home the agents of mercy in distant lands, break up the institutions, and stop the whole machinery of Christian benevolence. In the midst of a famishing world, they would establish a monopoly of the bread of life; and, though assailed on all sides by the cries of a race in the pains of death, would not cease to exchange smiles radiant with self-complacency while continuing to cater to their own pampered appetites. 'Lord, lay not this sin to their charge.' 'Father, forgive them, for they know not what they do.' They know not that they are perverting that which was meant to be the destruction of selfishness, into its very aliment and nurse; they know not, that, next to the *destruction* of the gospel, they could not furnish Satan with a greater triumph than thus to silence its voice, and to suppress the agencies of its disciples. It is to arrest the course of the angel having the everlasting gospel, and flying through the midst of heaven, and to confine him to their own contracted horizon; to demonstrrte that nothing is too monstrous to be apprehended from our nature when its selfish tendencies are the materials employed, since it can construct a system out of the gospel itself, whose most appropriate title would be 'Christianity made selfishness.'

FOR THE REGISTER AND OBSERVER.

DISCONTENTMENT.

Why, O man, art thou discontented? Hast thou considered thy claims, thy nature, thy condition? Thy claims are nothing; thy nature godlike; thy condition that which God hath ordered.

Dost thou pretend to claim as a natural, inherent right, one particle of the air thou breathest, one ray of the bright sun that blesses thee, one moment of that eternity on which thou hast entered? I would fain see the title thou canst make out. Whose was the world and whose was time before thou wast created? I am curious to know through what process the minutest division of space or time has since passed, that thou shouldst claim them as thy own. A higher philosophy than thy murmuring betrays, would teach that they and all else thou possessest that thou ever didst or ever wilt possess, are but lent thee on trust; the overflowings of an infinite mercy, an inexhaustible love.

Turn from thy claims to thy nature—and wilt thou murmur still? Oh, how shall words worthily set forth that nature? Stand by the worm, and meditate and be silent. Thou gazest on what is only of the earth and earthy indeed, while thyself art even now bearing the image of the heavenly. By thy intellect thou canst bring together the past, present and future. That intellect God designed for unceasing improvement. The holy band of the affections are waiting and longing to be bound to their kindred objects in heaven and on earth, and still thou art murmuring. Those moral powers, by which thou hast been made little lower than the angels, are striving and entreating thee to forget the things behind and press onward; thou wilt still fret and repine. Whatsoever thou sowest thou shalt reap. Amidst the rich wheat of infinite and holy powers, thou art suffering the tares of discontent and shameful ingratitude to take root. Verily those tares shall spring up, and the good wheat shall be choked. Unworthy use of thy high nature!

And listen, Man, to the voice of rebuke that comes from thy condition. Day after day and night after night I have seen the almoners of a benevolent providence pouring their gifts at thy feet. Thou that art murmuring, hast been better clothed and better fed and apparently more cared for, by God and by Man, than millions, from whose brows the sunny light of cheerfulness and blessed resignation is even now beaming. Thine eyes are open on this fair earth and these lovely skies; while near thee is a fellow being, no murmur on his lips, or in his heart, upon whose sightless balls the beautiful picture of creation is a dark blank. Thine ears are open to the exquisite sounds of music and poetry, and loved and friendly tones which nature and art are breathing, while by multitudes they are all unheard.

Obey, discontented man, the admonition that is uttered from thy claims, thy nature, thy condition. Lift now thine eyes from the worm, and set them on duty. Repine no longer, but in the spirit of a perfect contentment strive to make thyself what thy God intended thou shouldst be. F. A. W.

PROHIBITION OF MISSIONS IN RUSSIA.

It will be recollected that the Russian Government, about a year ago, withdrew their protection from the German and Scotch missions in the neighborhood of the Black Sea, 1835, and communicated by the commandant of Shoosha to the missionaries of the Basle Missionary Society.

'Gentlemen—In consequence of a memorial from the commander in chief of Georgia, addressed to the minister of the interior, and forwarded by him to the committee of ministers, respecting your missionary establishment located at Shoosha, the committee learning by the real state of things, that you, gentlemen, since the time of your settlement at Shoosha, have not yet converted any body, and deviating from your proper limits have directed your views to the Armenian youth, which, ou the part of the Armenian clergy has produced complaints, the consequences of which may be very disagreeable, have concluded to prohibit you all missionary labors, and for the future, to leave it to your own choice, to employ yourselves with agriculture, manufactures, or mechanical trades. To prevent any cause of further complaint on the part of the Armenian clergy, they forbid you to receive the Armenian youth into your schools.

It has pleased his majesty, the emperor, to confirm this decree of the committee of Ministers.'

At present there are five missionaries, four clergymen, and one priest, connected with the Shoosha mission, weeping as you will readily suppose over the desolations of Zion, whose walls they are thus peremptorily forbidden to repair.

On the north side of the Caucasus mountains, at a place called Karass, is a Scottish missionary colony. It was established under the patronage of the late emperor Alexander, who gave to that establishment the prerogatives and form of a colony, for the sole purpose of avoiding the opposition which he apprehended would immediately be roused by the Russian church against a Protestant mission.

About the time the government order was issued, forbidding the Shoosha missionaries to proceed with their labors, a similar one was forwarded to Barass, commanding the protestant missionaries there, now six in number, one Scottish and five German, to cease entirely from their missionary labors, and stating that missionaries of the Russian church were soon to take their places.—*Miss. Herald for Aug.*

EFFECT OF CHRISTIANITY ON TRADE.

The following extract from a report of the missionaries at the Sandwich Islands upon the effect of Christianity on commerce is from the Missionary Herald for September.

It is very noticeable that, where life and property were so perfectly insecure before the introduction of Christianity, cases of theft, robbery, murder, and infanticide, once so common, are now very rare. The rights and well being of the common people are far more respected by the rulers than formerly. A better code of written laws for the security of rights, than has before been published or enforced, has the last year been sanctioned by the king. The existence of written laws, the prompt attention of magistrates to crimes, and the introduction of a jury of the people in important trials, is evidence of a desirable advance in the administration of justice. Two years and six months after the establishment of the mission, the chief magistrate of the nation, in a fit of jealousy in respect to one of his five wives, ordered a favorite petty chieftain in his family to be slain, and there was no arm in the nation that could shield him from the despotic and murderous blow. He was beheaded in the night with a common axe while asleep. Others of the same rank expected a similar stroke to fall as reasonably on themselves.

The first ship that ever entered the harbor of Honolulu was perfidiously seized by the ruling chief, after he had been assisted in a battle with his rival by the captain. Some days after this successful battle, captain Brown was killed and his vessel taken, but was afterwards recovered by the crew. Lieut. Hergest of the Dedalus and his astronomer, as they landed on the northwestern shores of Oahu, were instantly massacred by the natives. When a British officer demanded the murderers, the chief who was employed to search for them took up two men who had no concern with that affair, and brought them forward to be shot, and assisted in their execution, as he now confesses with grief. When the Royal George was wrecked here, since the establishment of Christianity, Opiia, a chief of rank, who was just beginning to seek the salvation of her soul, sent her schooner to assist in saving the cargo; for which service the captain gave her one hundred dollars. This, though a moderate compensation, she returned to him, and he proposed to divide it with her, to which she consented. When the Lyra was wrecked on Maui, Kuahumanu sent a schooner to render gratuitous assistance, a service which could hardly be expected of a magistrate in a civilized christian country. When the Helvetius was wrecked recently, the king and his people and some of the residents made exertions to save the cargo, and received a salvage such as was proposed by Captain Jones of the Peacock. Some saved portions of the cargo which they returned without salvage. The captain remarked that he had obtained more from the wreck and cargo, than he should have expected on the coast of the United States, and felt grateful for the prompt aid he had received.

More than one hundred ships recruit at these

islands with little trouble, except what arises from rum among their own seamen, procured of foreign dealers. Missionaries and their wives feel secure in their houses and employments, though far from any American or European family.

[From the New Haven Religious Intelligencer]

PROGRESS OF THEOLOGICAL SCIENCE.

With all the experience of past ages, and the light which beams from philosophy and the arts, the science of christian theology, is at the present crisis, in its infancy: most surely it is not in its manhood, or silvered age of maturity. If the science were perfect in its exhibitions of truth; if all the Bible reveals were clearly seen, separated from all error,---in harmony with itself and consistency with all other known truths, all controversy, save between the mere lovers of polemics, would be at once forestalled. There could be no room for dispute. Truth and error presented in contrast, and seen as antagonists, would compel the theologians to harmony.

That the science of christian theology is capable of progression, we argue, from its dependence on the other sciences, which are of necessity progressive.

Natural theology, which extends its province over the entire range of natural philosophy, constitutes the only firm foundation on which is based the evidence of the divine authority of the scriptures. God has environed the christian scheme, with the sciences of the material world, and such is the economy of things, that through these man approaches his Creator. The heavens and the earth, which contain the objects of all natural science, open to mankind great and indispensable sources of communication with the unseen Author of all. Annihilate the book of nature, which God has given us to invite our research, and the sublime mysteries of revelation are veiled in a darkness which no mortal eye can pierce. The inductive philosophy, which has been defined 'to consist in a careful and patient examination of facts, or the phenomena of the universe, and deriving from the observation of those facts, the principles of a just philosophy, or the laws by which the material universe is governed,' is advancing every department of natural science, in a most wonderful degree.

The science of human government, which is organized for the purpose of social intercourse, and which consists in the exercise of appropriate laws over rational beings, illustrates in no very limited sense, the principles of God's moral administration, by which he controls the accountable subjects of his power. The great changes which pass over human society, agitating public sentiment, revolutionizing governments, and giving birth to new orders of legislation, affect most materially our notions of religion. The science of government, we must believe, is at present, in its germinant condition,—hereafter to develope in their perfection the great principles of an unerring administration.

The science of theology is dependent too, in a most important sense, upon the science of mind. Mental philosophy, which consists in the collection and analysis of mental facts, and tracing their true relations and tendencies, has done much in the work of training the mind to correct modes of thinking. Thought without discipline and rules for its proper regulation, is extremely prone to deviate from correct processes of reasoning. Its tendency to fanaticism and mere speculations of fancy, is perhaps no where more exhibited than in theological discussions. It is subject to appropriate laws, which it is the work of mental philosophy to reduce to some tangible system. When this system shall be complete, and shall legitimately direct the freedom of mind, holding in check its tendency to fanaticism, then will it go forth as with a vision and power given it of God to enter every field which may elicit its research. It will awake to new and untried efforts, and subject to its perfect inspection, the entire realm of thought.

We have time simply to allude to the dependence of theology as a science, upon the science of the interpretation of the scriptures. Biblical interpretation as a science, from its very history, is proved to be imperfect and capable of advancement. Of its necessity in enabling us to derive an unerring system of theology from the word of God, the proofs are too obvious to claim a single remark by way of illustration. The fact that the science of theology is so incomplete, and in such a state of chaos, is owing in a primary sense, to the confused and contradictory interpretations which have been given to the same parts of the Bible. Words have received different meanings, their derivations and analogies and connection with other words and usage, have been matter of dispute and speculation. One has contended for a double meaning, while another has denied it. One interprets to the letter, while another demands more liberty and perhaps falls into the error of interpreting the Bible without ever pressing the meaning. It is surprising to notice how the plainest and simplest, and for these reasons, the most important truths of the Bible, have been, by contradictory interpretations, mystified and rendered enigmatical,—to the bewilderment and delusion of common minds. The principles of correct interpretation and criticism are becoming better understood. The Science of Philology is giving accuracy to language. It would be easy to show that the Science of Biblical Criticism is dependent upon the sciences of the material universe, of human government, and of mind.

Indeed every object of thought may be made subservient to the perfection of the christian system. Natural and Moral Philosophy—the Science of Mind and of Law; history, which records the great events of nations; their customs and changes; poetry, which is the science of the feelings; the arts—all are most immediate and necessary auxiliaries, in enabling man to derive from the word of God a perfect system of theology. Each and every one of these sciences, are, in the very constitution of things, susceptible of progression.

The student of theology has a work to do in the laborious business of perfecting the science. He must be eminently a scholar, and from a patient and repeated study of nature, must derive new and powerful proofs, to strengthen the christian system. The wide universe is before him—its heights and depths invite his boldest research.

When all the laws which regulate the human mind shall be read and understood,—when analysis and definition and interpretation, shall master all the facts of the christian system, and bring them to the test of experience,—then will the science of christian theology be placed beyond the power of improvement. Truth will shine as with light from heaven; the beauty and grandeur of divine revelation will charm and win the world.

THE CHRISTIAN RELIGION ADAPTED TO BE A UNIVERSAL RELIGION.

When we examine the religion of Jesus Christ, in its New Testament form, we find it divested of every feature and circumstance adapted to confine it to any particular territory or people. Its doctrines, its worship, and its system of moral duty are all equally adapted to universality. It teaches that God has made of one blood all nations of men to dwell on the face of the whole earth, Act xvii. 26—That he is no respecter of persons, but that in every nation he that feareth God and worketh righteousness is accepted of him, Acts x. 34, 35—That he is alike related to all the children of men as their Creator, Preserver, and Benefactor; and that the high and the low, the rich and the poor, the monarch and the slave, all stand upon a level in his sight, and have all equal access, if penitent and believing, to the throne of his heavenly grace. It proclaims one method of justification for all classes of men; one kind of preparation for heaven; and that not ceremonial, but moral and spiritual; and one great code of moral duty, equally applicable to the learned and the ignorant, the polished and the rude, the civilized and the savage. And as all the great doctrines and principles of the religion of Christ are equally adapted to the whole human family: so the rational and benevolent laws, the unostentatious rites, the simple worship, and the whole spirit and requirements of this religion, are no less adapted to be universally received as the religion of the whole race of men. It has nothing local; nothing national; nothing exclusive, except its uncompromising holiness; no burdensome ritual; no tedious or expensive pilgrimage; no blazing altars; no bloody sacrifices; no intricate genealogies; no special adaptedness to any particular form of civil government, or occupation in life. In short, everything in this blessed religion—the simple costume which it wears; the heavenly spirit which it breathes; its law of marriage; its holy sabbath; its meekness, forgiveness, and benevolence; applying alike to all classes of men, and to all states of society—proclaim that it is suited to the condition of man, in all nations and ages; to meet the exigencies of all; to supply their wants; to refine and invigorate their talents; to elevate their character; and to unite all who receive it, into one sanctified and happy brotherhood. Surely this character of our holy religion is adapted to confirm our confidence that it will, one day, as Jehovah has promised, gloriously fill the world, and that, literally, in Christ 'all the families of the earth shall be blessed.'—*Dr Miller.*

FOREIGN MISSIONS.

The Editor of the Boston Recorder, speaking of the part of the Report of the American Board of Commissioners which gives 'the view of the Prudential Committee concerning future operations,' says—

In the grandeur of its conception and in its wise adaptation to the accomplishment of its objects, it appears to us to surpass any definite plan of associated effort since the days of the apostles. The reader will be struck with the admirable judgment displayed in the choice of positions for missionary operations. Except some parts of Christian Europe, they embrace those points which have always governed, and probably always will govern, the opinions of the world; so that, though these missions act directly on only about one tenth part of the heathen population of the globe, yet their success must ensure the downfall of every false religion in the world.

The publication of this plan, we believe, will form an era in the history of missions. The friends of the Board are now entering on its execution, with the deliberate purpose of pursuing the work till it shall be accomplished. Other Boards, in this country and in Europe, will be led soon to mark out for themselves their definite fields of labor for the conversion of the world. Each, having his work definitely before him, will plan his efforts and his contributions according to its magnitude. The practicability and mode of accomplishing it being clearly seen, the work will go on, with an irresistible progress, to its glorious consummation. The great danger is, that in the clear view and possession of the means of success, our absolute dependence on God should be forgotten, or too slightly felt, and a vain-glorious spirit should creep in, to mar the beauty of the work, and destroy its power.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 8, 1836.

CONGREGATIONALISM IN OHIO.

Within the two years past we have seen several accounts of new associations of Congregational Churches in the middle and western states, some of which, if not all, have grown out of the dissensions in the Presbyterian Church. This is gratifying; for though in their articles and creeds there is an approximation to presbyterianism, yet their creeds are less specific, and there is a show of independence which may at some time become reality—a seed which may spring up and bear fruit. If inconsistences can be brought home to the framers of these new associations, it is to be hoped that their eyes will be open to discern them. If we mistake not, such inconsistencies are clearly to be seen in the Articles of Congregational Union adopted by a convention of churches in Ohio, (28 in number) as the basis of union on congregational principles.

One of the articles disclaims 'any ecclesiastical control or jurisdiction,' and looks for the benefit of union in the way of aid, encouragement and advice. This is congregational.

We proceed to the article which forms the preambleto the creed.

This Association, believing that we are bound to offer Christian communion and fellowship to all whom Christ receives, design to comprise in our creed no other points than such as we deem essential to salvation.

This also is congregational in the beginning, but in the end opens a door for sectarianism to enter. Two of the articles of the creed adopted by the union are congregational; namely—

We believe that the scriptures of the Old and New Testaments were given by inspiration of God, and are the only infallible rule of faith and practice.

We believe that the moral law is binding on all mankind as the rule of life, and that obedience to it is the proper evidence of a saving change.

Put these together and we have 'the only infallible rule of faith and practice,' and the highest 'evidence' we can obtain 'of a saving change' or a state of safety. What more then do we want of man's judgment? Why may not ministers and churches be trusted with the infallible rule, and be received and continued in fellowship agreeably to the highest evidence they can give of their title to it? Because men would be wise above what is written. This is the reason that they embrace in their creed, not merely the sufficiency of the scriptures, but the necessity of their own interpretation of the scriptures. Hence the members of the Congregational union in Ohio, after opening widely their arms to receive into fellowship all whom Christ receives, close them again, and place themselves in a new attitude,to thrust aside those who do not believe in 'points,' to use their own language, 'such as WE deem essential to salvation.' And what are these? The two following are a part.

We believe in one God, the Creator and Ruler of the universe, existing in a divine and incomprehensible Trinity, the Father, the Son (Jesus Christ) and the Holy Ghost, each possessing all divine perfections.

We believe in a future judgment, and the endless happiness of the righteous, and endless misery of the wicked.

Thus on two points, the trinity and endless punishment, each attended with unending difficulties, they take exclusive ground. But where is the evidence that Christ receives not such as believe his own words, when he says 'the Father is greater than I'—that he receives not those who would dread to charge him with evasion, when, in answer to the accusation of Jews, that he made himself God, he repelled the charge, and spoke of being 'sanctified and sent into the world' by the Father, and, in contradistinction from God the Father, spoke of himself, not as God the Son, but as the 'Son of God?' Where, in respect to the other point, does Christ say to those whom he addressed,—unless ye believe that the wicked will be eternally punished I will not *receive* you, you cannot be my disciples?

Enough we trust has been said to show the strange inconsistency of the Ohio Congregational Union in admitting to fellowship, in one breath, all who receive the scriptures and obey the moral law, and repelling them, in the next breath, not because they reject the scriptures or break the law, but because they read not in God's word certain formulas of doctrine which man's wisdom deviseth.

METHODIST MISSIONARY SOCIETY.

We have received the seventeenth Annual Report of the Missionary Society of the Methodist Episcopal Church, made at the meeting of the Society in April last, from which it appears that the Methodists are contributing their full share to the missionary cause. The aggregate receipts of the year preceding the Report amounted to $61,337 81, more than 50 per cent advance on the preceding year. In the several domestic missions 118 Missionaries were employed, and 38 were supported at foreign stations. A great part of the Methodist missionaries are sent to the Aborigines of North America. Among the foreign Missions, that to Liberia has been specially provided for, and sends back a good report.

FOR THE REGISTER AND OBSERVER.

RELIGIOUS WANTS OF THE WEST.

I listened with pleasure to a discourse recently delivered by the Rev. Mr Clarke of Louisville, Kentucky, on the subject of Christianity in the West, particularly that form of it advocated by Unitarians. Statements were made as to the number of places where churches of our faith had already been planted, and where others were about being established; and some interesting facts were offered showing how readily our views had been embraced by many, over whom christianity had never before had any influence, and that a considerable number of the most zealous, pious and consistent supporters of this faith in the part of the Country where he had labored, had actually been in the ranks of Deists and avowed unbelievers; not from perverseness, he believed, but from finding nothing in the prevalent systems of theology about them that could win their affections or convince their understandings. He said that after other sects had gone into the field and gathered in their proselytes, there remained thousands of free and independent minds, religiously disposed too, who had never been impressed by their preaching, nor had connected themselves with any church, until Christianity had been offered to them in its symplicity and beauty by those who had been sent out to them by the Liberal Christians in this part of the country. The discourse was pervaded by an excellent spirit towards other sects, who had made the West their field of labor, and he endeavored particularly to remove the prejudices which have of late been enkindled against the Catholics. He did not fear any thing from their increase in the West; they had conformed much to the spirit of the age. If there was any thing exceptionable in the discourse, it was that the speaker seemed to be content, as too many are, with having Unitarians merely follow after other denominations and gather up what they had left, rather than with a bold and daring spirit, urged on by a powerful conviction of truth, such as was possessed by Richard Wright of England, and such as every Christian missionary *should*, and *must* feel to labor with signal success, advancing in the very first ranks as 'preachers of the Gospel to every creature.' He is thus only acting in obedience to the command of Christ—to preach what he considers to be the true Gospel of Christ. I would ask if there is not a want of this evangelical spirit among us; if it were not better to inspire it, and overcome that sickly feeling among too many of us, which ascribes every thing like zeal for doctrine, though it be based upon and accompanied by all the practical and ennobling virtues of the Gospel, to *mere sectarianism and love of party.*

I regretted that, at the close of the discourse, no collection was taken up, and no definite plan proposed. The speaker, however, presented the claims of the *Western Messenger* to the friends of Liberal Christianity in this quarter, and we believe, his appeal was not in vain. I hope he may be induced to address another audience as large and attentive, on the same subject, before parting from us, for this appears to be the period for action, and I know there are those ready to aid any well directed efforts to advance the spiritual interests of our brethren at the West. A HEARER.

To the Editor of the Christian Register.

SPIRITUAL COMMUNION.

On our return from the Installation of Rev. Mr Cole, an incident occurred of deep interest to my own feelings, an account of which I think may be interesting to your readers. As we were passing down the Kennebec in the Steamer Mc Donough, we took on board, some miles above Bath, several passengers, who were returning from a Methodist Camp-Meeting. They had not been long on board before several of the number united their voices in songs of devotion. This attracted our attention and drew us near them. Some of our number joined with them in their songs. This produced at once a feeling of acquaintance. There was one lady of the number,—who showed by her rapt expression, that she sung with the heart as well as the voice. She was perfectly modest and unassuming and yet perfectly free to converse. We entered into conversation with her. She had been educated a congregationalist and had been but a short time connected with the Methodists. She did not approve fully of every thing connected with the Methodists, of their noise and confusion. But Christianity, as presented by them, addressed itself more strongly to the affections, and she found among them more of love, and a more free expression of their love.

Love—LOVE—said she, is the great, the striking, the prominent trait in the Gospel delineation of the Christian character. How frequently is this trait alluded to—and with what emphasis is it often mentioned in the New Testament. God is love—A new command I give unto you, that ye love one another. Love is the fulfilling of the law &c. &c. This is the state of the church which I wish to see—when love shall be the prevailing and prominent trait in the characters of all its members. Why does not Christianity spread and prevail? Because there is so much slander and evil speaking among Christians themselves in regard to each other—because there is a want of love. I wish, I pray that this time of universal love may soon come, the time when Christian ministers shall acknowledge each other as Christian ministers, and shall freely interchange the courtesies of life and the labors of the ministry. I rejoice to hear ministers of different denominations, and when I have heard them, I search the scriptures and exercise my own judgment as to what I have heard. In the discourses of most I find something to reject and something which is profitable to me. I admit that it seems hardly proper to pray for the conversion of men to the Christian church until the church itself can become, by the purity and holiness and universal love of its members, worth being converted to.

As we drew near to the town of Bath, where the lady belonged, our conversation, which for several miles had been of the most interesting and truly profitable character, came to a close. We parted as we all supposed without the prospect of ever seeing each other's faces again in this world—with feelings of gratitude that we had met, and with mutual devout supplications for the best of heaven's blessings upon each other in this world—and in the hope of reunion in the world of spirits.

Such was the incident. I have given indeed but the substance, not the language—and in the whole but a meagre sketch of the conversation.

After we parted with this Christian sister, one thought, suggested by the occurrence, took possession of my mind. It gave rise to the following train.

The pleasures and the advantages of an inner spiritual acquaintance.

When we separated at Bath from this Methodist lady, we felt acquainted with her; we felt a freedom in conversation with her and a kindness towards her which is usually the result only of long intercourse. Our acquaintance with her, and our freedom and kindness of feeling were greater after this intercourse of a few hours, than we have felt towards many in whose society we have been for years. But this acquaintance was purely religious and spiritual. We learned not her situation in life—her circumstances as to worldly riches—we learned not even her name—we only learned the state of her spirit—her religious frame and feelings and wishes. She learned nothing of our situation in life or of the denomination with which we were connected—she did not learn even our names. She learned only that we sympathized with her in her religious feelings and wishes. Such was this short acquaintance—a purely religious, spiritual acquaintance. And yet this acquaintance was much more pleasant than the longest merely outward andpassing acquaintance. It was not a mere enquiry after one's health, a few passing observations upon the weather and the times. It was a free and unreserved communion of soul with soul. This acquaintance was pleasant. It was also profitable. It raised us above the mere vanities and vexations of life. We conversed not merely as members of different sects, but as fellow disciples of one common master—not as those who had embraced different opinions, but as those who were animated by the same spirit—not merely as inhabitants of earth, but as expectants of heaven—not merely as fellow travellers on board the Mc Donough and down the Kennebeck, but as fellow travellers to an eternal world. Would that there could be more of this inner, spiritual acquaintance among Christians of the same denomination and of different denominations. Even among members of the same denomination we meet only as neighbors—acquainted indeed with one another's health and business, and prospects for this world. But how seldom do we meet as spiritual beings, as religious beings, as Christians. Even among clergymen in their parochial intercourse with their people, there is but here and there one with whom he has this inner and spiritual acquaintance, this knowledge of the states of the soul, of the religious feelings and wishes. Members of different denominations meet indeed, and have an acquaintance; but it is as members of different sects. If we could meet without knowing the distinctive sectarian names by which we are called, and could express to each other freely our feelings, it would often be found that those most widely separated by party divisions, are most closely united in religious sympathies. Such, Mr Editor, was the incident, and such the train of reflections to which it gave rise. They have been interesting and profitable to me—may they be to your readers. J. W.

Portland, Me.

FOR THE REGISTER AND OBSERVER.

FAIR IN DANVERS.

The Ladies' Fair, at Danvers, which was holden on the 28th ult, and which had for its principal object the raising of funds for the support of a Unitarian Missionary at the West, was upon the whole very successful. The affair was managed on the part of the ladies with admirable taste, and what is still better, the articles for sale, were selected with a discriminating judgment, which excluded most of those catchpenny baubles so common at Fairs. And though we profess to be no great admirers of this modern mode of raising funds for charitable purposes, yet even laying aside the object of this 'Fair,' which we most heartily approve—we could find nothing which we could condemn—but on the contrary much to approve, although we visited it with no wish to be pleased. To the great credit of the managers, we must say that the prices charged did not generally exceed those demanded for similar articles in the retail stores in Boston, and the articles themselves were such as have intrinsic value,—such as religious and other excellent books. Among these we observed 'Home,' 'Religious Consolations,' 'Sacred Offering' &c. We feel confident that such substantial stock has been rarely offered for sale at 'Fairs,' and we sincerely hope that this good, and we believe novel precedent may be remembered and acted upon in the conduct of all future Fairs. Considering the unfavorable weather of the day and the fact that few besides Unitarian purchasers attended, we think that our brethren in Danvers and the vicinity will have reason to boast of their zeal in a good cause, when they count their very considerable proceeds. A VISITOR.

BUSH'S NOTES ON JOSHUA.

We have received the first sheet of the Book of Joshua with Notes by Professor Bush of the University of N. Y. On a former occasion, namely, when his work on the Psalms appeared, we spoke very favorably of the author as a biblical critic, and we see no reason, from the specimen before us, to retract our opinion of his merits. His notes on the Pentateuch we have not seen. Those on Joshua, extending through the first chapter and beginning of the second, which are now before us, are very full. None of them perhaps are superfluous; but most of them might be condensed. The notes however are not merely critical, but explanatory in the widest sense of the term. Consequently we may reasonably look for length, while unnecessary prolixity should be avoided.

WESTERN MESSENGER.

We are desired to request that the subscribers to the Messenger who have not received their numbers regularly, will give notice to the Editor of that journal, who may be found at J. M. Smith's, druggist, 138 Washington Street, opposite the foot of School Street.

☞ We have received a line from the Publisher of the Register and Observer stating that he shall not be able to return before the time when the Register must go to the press, and consequently that the statement which he intended to make respecting the proposed publication of the 'Young Christian,' and any further measures concerning it, must be deferred; since the documents necessary for a full statement of the case are at his Office in this city.

ANIMAL MAGNETISM.

This subject has excited considerable attention among us, from a well attested case in this city, witnesssed by gentlemen whose testimony is entitled to perfect reliance. Another case has come within my knowledge, in Cambridge, attended with circumstances similar to those which were detailed in the one to which I have alluded, and which was copied in many of our papers. The case in Cambridge is that of a female who has for several years been confined to her bed, has for a long time been subject to great pain and frequent, distressing spasms, and has had no sleep without the constant use of opiates.

She was asked by Dr Webster, Professor of Chemistry, &c, whether she was willing to submit to the experiment of what is called 'Animal Magnetism.' She readily consented, and the Dr went through the manipulations several times, with sufficient intervals, without producing any sensible effect. At length he succeeded in composing her to sleep, such sleep as is described to result from the process performed by the magnetizer, when the magnetized becomes deaf to every voice but his, and is disturbed by no other sounds.

On Thursday evening at 5 o'clock I accompanied Dr Webster and Dr H. A. Dewar in their visit to the patient already mentioned. My presence was unexpected. I accidentally met Dr W. on the way. She was perfectly awake. I had not seen her for several years, but if she did not know me when I entered the room, she readily recognized me when my name was mentioned.

Dr W. succeeded, as he had done several times before, in putting her to sleep. He then asked her several questions, whether she felt any pain, &c. which she readily answered, not merely yes or no, but with some circumstances. To the same and to other questions put by Dr Dewar and myself she was mute. Dr W. also went to the most remote part of the room and into the entry, closing the door, and in whispers and low tones of voice, of which Dr Dewar and myself could not hear a syllable, he put to her questions to which she replied. In two instances she asked, 'what is that'—but when the questions were repeated more distinctly, but still inaudibly to the other persons in the room, she replied correctly. Her sleep being disturbed by slight spasms, Dr Dewar became the magnetizer—after which she readily recognised his voice and replied to his questions, as well as to those of Dr W.; but not so to mine. She was asked who came into the room with Dr W. and Mr D. She said Mr Willard. Being asked by Dr W. why she did not answer Mr Willard's questions, she made no reply. When asked whether she did not hear Mr W's questions, she said she heard some sound. When the physicians bade her good night, she responded, but not so to me, though I was first and last and loudest to utter those parting words. Such substantially are the facts, and here I leave the case. It is one which I never should have dreamed of in my philosophy. EDITOR.

NEW PUBLICATIONS.

The Path of Peace; or a Practical Guide to Duty and Happiness. By J.S.C.Abbott, Author of 'Mother at Home' and 'Child at Home.' Boston: Crocker and Brewster. 1836.

We can cheerfully recommend this little volume to Christians of all deneminations, as a book of practical morality and religion, beginning with a striking contrast between noisy and sinful pleasures and thoss which are tranquil and pure and sanctified by religion. The chapter on 'Moral Culture' abounds with good rules for self-government; and the remaining chapters entitled 'The Family,' 'The Church,' and 'Your Neighbor' contain directions devised in wisdom and illustrated by examples drawn from the author's observation, experience and reading, which are suitable to promote domestic happiness, charity and peace as well among the members of different communions as among those of a common denomination, and universal good neighborhood between people of the same village or town.

A Sermon at the Dedication of the Independent Congregational Church, in Meadville, Penn. By Henry Colman. Buffalo: 1836.

This Sermon, the text of which is in Ephesians, II. 18–22, is well suited to the time and place and occasion of its delivery, and worthy of the well known talents of its author. We have no room for extracts this week but have marked one for future use.

ECCLESIASTICAL.

Rev. George W. Blagden was installed as Pastor of the Old South Church, Boston, on Wednesday of last week. Introductory Prayer by Rev. A. Boies. Sermon by Rev. Dr Codman. Installing Prayer by Rev. Dr Jenks. Charge by Rev. J. H. Fairchild. Fellowship by Rev. Wm. M. Rogers. Address by Rev. H. Winslow. Concluding Prayerby Rev Wm. A. Stearns. Benediction by the Pastor.

FOR THE REGISTER AND OBSERVER.

Ordination.—The Ordination of Rev. Richard T. Austin as Pastor of the First church and society in Wayland, took place on Wednesday, Sept. 28th. The services were, Introductory Prayer by Rev. Mr Field of Weston: Reading the Scriptures, by Rev. Mr Newell of Cambridge; Sermon, by the Rev. Mr Francis of Watertown; Prayer of Ordination, by Rev. Mr Damon of West Cambridge; Charge, by Rev. Mr Allen of Bolton; Right Hand of Fellowship, by Rev. Mr Barry of Framingham; Address to the Society by Rev. Mr Ripley of Waltham; Concluding Prayer by Rev. Mr Newell.

As a friend to the progress of truth I rejoice in these religious celebrations, and in the tidings of new societies springing into being, and of feeble and destitute ones, made glad, by the revival of a new spirit and the acquisition of new pastors. These religious celebrations, possess far more than a merely local interest. They concern the community at large and shed the selectest influence upon the great interests of society—They form one of the many fountains of living waters, whence issue the thousand little streamlets, that are continually flowing on, over its diversified and extensive domain, giving life, health and purity to all parts of the great system. Let them ever continue what they are now, celebrations, embalmed in the affections of the people, associated with their best hopes and most cherished recollections; and the effects of their observance, though not visible to the eye of sense, will be registered in the increasing strength of the religious sentiment, and the consequent increasing purity and virtue of the whole community.

All that I saw and heard at the ordination at Wayland, afforded unmingled gratification—a gratification in which I doubt not all present shared. The exercises were commenced with the beautiful anthem, beginning—'O, let us sing unto the Lord'—the music of which was composed by Mr Jonathan F. Heard a member, and was alike creditable, for its composition and execution.

Excellent music in our country churches, is supposed to be a circumstance of rare occurrence by our brethren of the city. It is but just, however, to say, that the performances by the choir at Wayland were so good, as not to require any compliment. Ears not unaccustomed to music in the city, listened to them with pleasure. We are ever happy to see, that so very important a part of religious worship receives the attention it deserves. The discourse by Rev. Mr Francis was from 1 Cor. 1 chap., 18th verse. The subject was the preaching of the cross. The discourse was excellent. We regret that our limits forbid our giving an analysis. The other exercises were appropriate and interesting. The day was at first dark and rainy, but at the commencement of the exercises, the clouds rolled away, and the sun shone out bright and cloudless, to warm and gladden us with its beams. Happy omen! may the brighter, purer rays of the sun of *Righteousness* shine into the hearts of both people and pastor, to fill and gladden them with the never failing fruits of its blessing—joy, peace and love.

The following is one of two original hymns which were composed by a member of the parish and sung by the choir.

Great source of all created things,
To thee our souls we raise;
To thee each heart its tribute brings
Of gratitude and praise.

We bless the love—that thro' thy son
To sinful man, was shown,—
For life eternal—that is won
Thro' faith in him alone.

We bless thee for the church below;
And mingled with our praise,—
O, thou, from whom all blessings flow,
To thee a prayer we raise.

May grace like heavenly dew descend,
And make each heart sincere;
To us thy Holy Spirit send
To teach, to guide, to cheer.

To us may Jesus ever be
The way, the truth, the life,—
Preserve us, from all error free,
From all unholy strife.

O, may each heart to each be bound
In holy bonds of peace;
May unity of soul soul be found—
Foretaste of Heavenly bliss.

Add to its numbers, Lord, we pray
Such as will walk in love,
And guide them safely in the way
To happiness above.

INTELLIGENCE.

TEXAS,

New-Orleans, Sept, 15, 1836.

From Texas.—We have this moment learned by an arrival from Galveston, Texas, that the election there has resulted in the elevation of Houston to the Presidency, and Lamar to the Vice Presidency. Another attempt, which proved unsuccessful, has been made by a Spaniard, of the name of Payes, to rescue Santa Ana. Upon being examined, he stated that he was employed for the purpose, by the Mexican Consul of this city; this, however, is doubtless void of all foundation.

The armed Texian schr. Terrible, had taken several Mexican prizes, which were sent in for adjudication.

The Texian army, about 3000 strong, had removed their encampment to the Garcite, near Matagorda Bay.

Nacogdoches, (Texas) Aug. 29.

Proclamation from General Samuel Houston, to the citizens of Texas:—From reports which have reached me, I am inclined to believe that our situation is unsafe; some Cherokees with the native Castilians, have returned to the Cherokee village from Matamoras, and say that the Indians of the Prairie and a Mexican force, are about to attack this portion of Texas.

The counties of San Augustine, Sabine, Tanahaw, and Bevil, as well as Nacogdoches, will forthwith organize the militia of each county. The following requisitions are made to sustain the United States force, at this place, until reinforcements can arrive at this place from Gen. Gaines, viz.

Sixty-four from San Augustine, fifty-six from Tanahaw, fifty-six from Sabine, and thirty-three from Bevil. The troops will repair to this place, with the least possible delay, and report to the Commanding General as soon as they arrive.

This call is made through the Judges of the several counties, and must be regarded as the law of the land; the troops will only be detained a few days; so soon as Gen. Gaines can send reinforcements to this place, they will be discharged.

Let arms and ammunition be brought; at least one hundred rounds are requested. The Commander-in-chief will be with the freemen of Texas. If they have to meet an enemy, all the men of Texas must have their arms in order—to have liberty, we must be watchful.

Signed,

SAMUEL HOUSTON, Com. in Chief.

In the *Lexington Observer* Sept. 10th 1836, there is published a manifesto from Edward J. Wilson and G. L. Postlethwaite, assigning the reasons why, after they had enlisted in the cause of Texas, they have abandoned the enterprise. We extract the following passages.

We now state that our personal observation and undoubted information enabled us fully to perceive, 1st, That the present population of Texas seemed wholly incapable of a just idea of civil and political liberty, and that so far as the extension of liberal principles is concerned, it is of but little moment whether Mexico or Texas succeed in the struggle.

2d. That the mass of the people, from the highest functionary of their pretended Government to the humblest citizens, (with but few exceptions,) are animated alone by a desire of plunder, and appear totally indifferent whom they plunder, friends or foes.

3d. That even now there is really no organized Government in the country, no laws administered, no judiciary, a perpetual struggle going on between the civil and military departments, and neither having the confidence of the People, or being worthy of it. We will here state one or two facts, which may tend to show the estimation in which they are respectively held by each other, and their capacity to enforce their orders. The Secretary of War came down with a quartermaster, and steamboat to carry his loading, consisting of provisions, clothing, &c. to the main army. Captain Switzer, volunteer emigrant from Ohio, who had lately arrived, wanted some clothing for his men, and determined that unless he was first supplied with such articles as he desired, the expedition should not proceed. He took possession of the fort under the command of Col. Morgan, loaded the cannon, and prepared to fire on them if they attempted to move without his permission. He then sent a file of men on board, and took the vessels into his own possession, and sent the honorable Secretary, with his quartermaster and steamboat, back to Velasco! Again, the President and Cabinet appointed General Lamar to the chief command of the army, the army promptly refused to receive him, and the power and authority of the Cabinet were contemptuously disregarded. The army then, doubtlessly after due deliberation, resolved that the Cabinet was either corrupt or imbecile, (probably both,) and it being necessary, in their opinion, to get rid of them, determined to do so by a summary process. They therefore sent on an officer with instructions forthwith to arrest them, and bring them on to Head Quarters to be tried according to the military usage. This order was not executed simply because the officer charged with its execution had not the physical force requisite.

These facts and others sufficiently demonstrate to us that the Cabinet was deficient in all the requisites of a good Government, and that no one in his senses would trust himself, his reputation, or his fortunes, to their charge or control. Charged with treason, bribery, and usurpations, weak in their councils, and still weaker in power to enforce their orders, we perceived at once that we must look for safety and proper inducements elsewhere. We then turned our eyes to the army, and a scene still more disheartning presented itself; undisciplined, and without an effort to become so; not a roll called, nor a drill; no regular encampment; no authority nor obedience; with plundering parties for self-emolument, robbing private individuals of their property. We could see nothing to induce us to embark our fortunes and destinies with them. With these views and facts, we could but sicken and wonder at the vile deceptions which had been practiced upon us; yet we are told that this people had risen up in their might to vindicate the cause of civil and religious liberty. It is a mockery of the very name of liberty. They are stimulated by that motive which such men can only appreciate—the hope of plunder. They are careless of the form of Government under which they live, if that Government will tolerate licentiousness and disorder. Such is a brief; but, we sincerely believe a faithful picture of a country to which we were invited with so much assiduity, and such the manner in which we were received and treated.

We might multiply facts in support of each proposition here laid down, to show the miserable condition of things in Texas, and the utter impossibility that a man of honor could embark in such a cause with such men.—Should it be rendered necessary, we may yet do so; but for the present we will pause with this remark, that if there be any, now, in Kentucky, whose hearts are animated with the desire of an honorable fame, or to secure a competent settlement for themselves or families, they must look to some other theatre than the plains of Texas. We would say to them, Listen not to the deceitful and hypocritical allurements of *land speculators*, who wish you to fight for their benefit, and who are as liberal of promises as they are faithless in performance.

From the Jacksonville Courier, Sept. 14.

Florida.—We are happy to learn that Gen. Call, in person, at the head of 1600 Tennessee Volunteers, is to take the field, and open the winter campaign immediately.

On the 5th inst. a train with a supply of provisions, arms, and ammunition, left Garey's Ferry for Newmansville, under the command of Major Pierce. Expecting to encounter the Indians on the march, Major P. directed all the effective force of 12 companies to accompany the train. The command consisted of about 180 regulars and mountedFlorida volunteers, and two pieces of artillery. It reached Newmansville on the evening of the 7th, and supplied that post with subsistence for two months, one howitzer, with 140 rounds of ammunition, canister shot and shells, and 10,000 muket ball cartridges; and as large a reinforcement of regular troops was also left as the commanding officer of that station considered adequate to its protection. It is highly gratifying to be enabled to state that Newmansville continues healthy.

The mail carrier from Newmansville, via Garey's Ferry, arrived yesterday, reports that Col. Rawles left Tallahassee last week, and was at Black Creek on Monday last. Col. Rawles states that three officers of the Tennessee troops had arrived at Tallahassee, and that 500 of the troops were expected to reach there the day but one after he left; and that 300 more were expected in a day or two thereafter.

At Picolata are two companies, Capt Crane's, and one under Lieut. Whiteby. When these two companies were taken from Garry's Ferry to Picolata, in Essayons, on the 28th August, Capt. Peck states that only three soldiers were reported fit for duty, the rest on the list of sick. They are recovering rapidly the surgeon reports two or three daily, sufficiently recovered to return to their duty. These companies had been stationed at Fort Drane and Micanopy.

The Creeks—The Floridian says that a band of Creeks, in all probability, is now holding counsel with Oseola. And that wily chief, with the information derived from the numerous parties of Creeks, which it is supposed have joined him, is now maturing his plans to defeat the approaching campaign. We are much mistaken if he succeeds in eluding the vigilance of the Tennesseeans.

Creeks and Seminoles.—The report seemed to be generally believed in Florida that a regiment of six hundred or thereabouts of the Creeks had joined the U. S. troops, for the purpose of contending with the Seminoles. A Georgia paper thus speaks of the anticipated conflict between these two tribes of Indians:

'When the Creeks and Seminoles shall lock horns, it may be on the consecrated banks of the Withlacoochee, there will be the wild and noisy battling cry of desperation; and when the eagle eyes of Oseola, Carr, and Jim Boy, shall flash on each other, there will be war whoop that will stir as with new life the blood of the red man, and produce a fight which we believe will put final stop to all Indian disturbances on this side of the Mississippi.' 'When Greek meets Greek, then comes the tug of war.'

MARYLAND ELECTORS.

At a great public meeting of 'the friends of the Constitution of all parties' at Baltimore on Wednesday the 29th Sept. the following resolutions were unanimously adopted.

Resolved, by us citizens of Baltimore in town meeting assembled, That the nineteen electors of the Senate, in their refusal to elect that body, in our judgments have disobeyed the express command of our Constitution; have disregarded a high public trust involving the very continuance of Government, and the security of our persons and property; have committed a high misdemeanor by their abandonment of a high public duty, to the disharge of which they stood pledged by their acceptance of it, and merit the severest reprobation of the people of Maryland, and of the friends of liberty, order and good government throughout the Union.

Resolved further, That in their attempt to overthrow the Government of this State, and to introduce Anarchy and Revolution in its stead, the said nineteen electors have warred against the peace, order and happiness of society, have sacrificed the best interest of the people of Maryland, have endangered the present prosperity, and blighted for a time all the fair prospects of this city; and that in so doing, they have proved themselves Destructives, and forfeited all claim to the title of Reformers.

Resolved further, That in their proclamation of Revolution, and in their attempt to dictate to the people of this State the manner in which they shall form a new government to escape the consequences of anarchy, the said nineteen electors have usurped the sovereignty of the people of Maryland, and put in jeopardy the vital principle of all republican institutions.

Resolved further, That in the attempt and by the disregard of a high public duty, to prostrate the government, laws and institutions of this State, for the accomplishment of mere party ends, the said nineteen Electors have forfeited all claim to the support of the virtuous and patriotic of all parties, who abhor the use of wrong means to accomplish any end, and who hold the welfare of their country and the permanent prosperity and happiness of their State and city above the mere expedients of Party.

Resolved further, That the twenty-one electors of the Senate who have qualified for the disdharge of their duty and who are still continuing their sessions at Annapolis from day to day, for their endeavors to preserve to us the inestimable blessings of peace, order and government, are entitled to the confidence and affections of the people of Marylanp; and that it is the most earnest wish and request of this meeting, that the said electors will there remain prepared to dischearge their duty of electing a Senate, until the people of Maryland shall have had time by the power and Majesty of public opinion to quell revolution, and to return their agents to the post of duty.

Resolved further, That we are for Reform and against Revolution.

Resolved further, That to make manifest to the people of the State and to our fellow citizens throughout the Union, that Baltimore prefers peace, order, good government, stable institutions, and inviolate public and and private credit, to faction and revolution, this meeting will proceed forthwith to nominate two suitable individuals as candidates for the office of Delegates from this city to the next General Assembly of Maryland; and that for that purpose the President of this meeting be requested to nominate forthwith a committee of 12 to select and report to this meeting for their approbation two suitable individuals for those offices.

Resolved further, That from this period until the first Monday of October next, we will devote our time and energies in the endeavor to make manifest by the success of our candidates, 'that Baltimore is against Revolution:' and that that day we will set apart as a day sacred to the cause of peace, order, and the preservation of our Institutions, persons and property, and on that day closing our shops, our stores, and our offices, and abandoning all other avocations, we will devote ourselves to the endeavor to secure the success of the candidates whom this meeting may select.

On motion, a Committee was appointed by the President, to consider and report suitable persons to be nominated as candidates for the Legistature. The Committee having retired, reported the following resolution, which was unanimously adopted:

Resolved by this meeting, That, Samuel Jones, Jr. and Samuel Thompson, be and they are hereby nominated as Delegates from this city to the General Assembly of Maryland, and that we pledge ourselves to use all fair and honorable means to secure their election.

The Spa of Vermont.—Go to Clarendon. If you have salt rheum or any cutaneous disease it will effect a cure, and you will return fair as Naaman cured of his leprosy. If afflicted with disorders of the blood, it will be found of nearly equal efficacy. The rapidity of the cures effected have created unfeigned astonishment.—If you are afflicted with loss of appetite, so that you cannot enjoy the pleasures of eating in such degrees as Providence designs and nature requires; you may there regain appetite and eat freely and safely.

Are you chemically curious? this is a worthy object. Under the guise of remarkable purity, the most powerful agents are concealed. With the exception of the two remedial agents, the water is the purest in the world. Nearly all spring and well waters have a large portion of saline matter—some 10 per cent. The analysis shows this water to contain but one ten thousandth part of saline matter. The purest river water does not approach to this in purity. Consequently the water is perfectly transparent and without taste.

Next, the two concealed agents above mentioned are the gases, Nitrogen and Carbonic Acid. These exist in the water chemically combined, united with the elementary parts of water viz. hydrogen and oxygen, just as these latter are united with one another. According to the analysis, in one gallon of the water containing 235 cubic inches, 9,63 inches are nitrogen, and 46,16 inches carbonic acid. The amount of saline matter is 5,76 grains, consisting of the carbonate and muriate of lime, and the sulphates of soda and magnesia.

Besides the gases thus held in solution, gas in great quantity exists in a free state, bubling up continually from the spring as at Saratoga. This gas is almost wholly nitrogen; being in 100 cubic inches, 98,45 nitrogen, 1,65 carbonic acid, 0,05 saline matter.

The above facts show the Clarendon Spring to be most remarkable. No spring exist in the United States at all like it, as yet discovered, and its curative properties are so demonstrable from facts, that its importance must soon become extensively known. The proprietors are now taking measures to provide accommodatious for visitors at the spring, and lines of stages. The spring is situated three and a half miles directly south of West Rutland village, in a very pleasant country, accessible by good roads. Go and try it.—*Vermont Chronicle.*

Centennial at Cambridge.—In the accounts that have been given of the Centennial Celebration of Harvard University on the 8th inst., it has been stated, that the oldest graduate present was Rev. Dr Ripley, of Concord. I would correct this mistake by stating that there was one member of the class of 1774, who informed me that he believed he was the oldest graduate present.—This was Samuel Emery, Esq. now a merchant and resident at Philadelphia. The place of his nativity was Chatham, Barnstable county, Mass., and his father was the minister of that place; his mother was the daughter of Rev. Mr Allen, minister of the south parish, Bridgewater, and afterwards at Cape Elizabeth. He informed me that the Harvard Corps' was organized and commanded by him while at the University, and that he led them out and took part in the battle of Bunker Hill.—He is now 84 years of age, hale and healthful appearance, and said he had been highly interested and amply compensated for his visit to 'Alma Mater.' He is at present engaged in the manufacture and refining of bees wax, and is the only person in the U. States engaged in carrying on this branch of business. I have not learnt that any individual of the class of 1775 was present on the occasion. Rev. Dr Ripley, of Concord, who took part in the services, was of the class of 1776; Rev. Dr Homer, of Newton, who also took part in the services of the occasion, was of the class of 1777. Of the class of 1778, there were two present, viz. Rev. Dr Bancroft, of Worcester, and Rev. Mr Willis, of Kingston. These, it is believed, were the oldest classmates who met to congratulate each other on the occasion.—*Plymouth Memorial.*

Cumberland Coal Mine.—The Providence Courier states that the exploration of the Coal mines at Cumberland has been attended with complete success. A shaft has been sunk to the depth of 78 feet, and excavations of 26 and 30 feet have been made to that depth. The stratum of coal is 13 feet thick, and dips at an angle of 65 degrees. There is every appearance of an abundant supply. The quality of the coal is excellent. It is softer than that from the mine on Rhode Island—it burns with more flame, and leaves redish colored ashes. The coal improves in quality in proportion to the depth from which it is taken. It is sold at the mine at $6 per ton.

Steamer Independence.—On Wednesday evening last week about 9 o'clock, it being very dark, the steamer Independence, Capt. Thomas Howes, hence via Portland for Bangor, struck on a sunken rock about 500 feet from the landing place at Bangor, and about three hours after sank, a part of her bows only remaining out of water. The passengers and crew were saved, as well as all the baggage and freight, and nearly every thing belonging to the boat. She was insured in this city for $30,000, and upwards, $10,000 each at the American and Manufacturers' offices, $5,000 at the National, $5,000 at the Boston, and a small amount elswhere. It is stated that the boat will be a total loss.

The Independence is done up and her bones are now laid up in a sailor's snug harbor. We have not found a single person who appears to regret in the least, the accident. It is in fact a matter of congratulation—not because they rejoice over the destruction of property, but because they have always entertained fears that she would be lost at sea, and carry down with her a 'noble freight' of souls. Her striking on the sunken rock is considered almost providential. There are two holes in her side we learn, and she will go to peices.—*Bangor Advertiser.*

Salem.—By a census of the inhabitants of Salem nearly completed, it is ascertained that the population is about 15,000, which is an increase since 1830, of about 1100.

Early Snow.—Snow to the depth of one or two inches fell on Wednesday last, in Ashburnham, and Fitzwilliam, N. H. and their vicinity; and in Ashby, Ms.—It also snowed in Dover, N. H. on the same day, for about two hours. In this city, it was observed that some hail fell, and the air was exceedingly raw and uncomfortable.

Emigration.—A company of forty individuals lately left Plymouth, County of Penobscot, for the State of Illinois. They are all, with one or two exceptions, family relations, and thirty-one of the name of Harlow. Twelve of them were members of the Baptist Church in Plymouth, and were embodied into a Church by themselves. One of their number was licensed to preach the Gospel, and one chosen as a deason.

Princeton College.—The commencement of this ancient institution took place on Wednesday last. Sixty six students of the senior class received the degree of A. B. The degree of LL. D. was conferred on the Hon. Stevenson Archer, of Md.; that of D. D. on the Rev. John Witherspoon, of Camden, S. C.

From the Globe.

NEAPOLITAN IDEMNITY.

Treasury Department, Sept. 30 1836.

Notice is hereby given that the nett proceeds of the third instalment of the Neapolitan Indemnity, will be paid on the 5th day of Oct. next, by the Bank of America, either in New York city, or at the Maine Bank (Portland,) the Commercial Bank, (Portsmouth,) the Merchant's Bank, (Boston,) the Girard Bank, (Philadelphia,) the Union Bank, (Baltimore,) or the Bank of the Metropolis, (Washington,) as may be most convenient to the holders of the certificates.

LEVI WOODBURY, Sec. of Treasury.

Among the emigrating projects of the day, there appears to be one, for colonizing the Eastern part of Central America. The Guatemalian Government has given 12,000,000 of acres for the object, upon 14,000 of which, not far from the Bay of Honduras, the first settlement is to be made. The colonists are to have land at $2 50 the forty acre lot—and uncleared land at half price.—*New Orleans paper.*

FOREIGN.

London papers have been received to the 24th of August. They contain no political news. Paris papers have been received to the same date by an arrival at New York.

France.—Two crops of the army were forming camps at Compeign and St. Omer. The former consisted of 25,000 men and 5000 horse. The King had returned to Paris from Versailles. Gen. Lebeau arrived at Pampeluna on the 12th, and took command of the foreign and French legions in the service of Spain, by appointment of the French King. He had also received from the Queen of Spain the appointment of commandant of the corps of observation at Navarre.

Spain.—We have accounts from Madrid, by way of Paris, to August 17th, and from the north of Spain a day or two later. Don Carlos had gained no recent advantages. The Bordeaux Memorial of the 19th says Don Carlos was tranquilly cantoned in the heart of Guipuscoa, badly provided in his finances. At Madrid the Government had more formidable enemies to contend with than Don Carlos.

From Cadiz.—Capt. Thompson of brig Theodore, from Cadiz, Aug 14th, brought no papers, but informs that all the regular troops left Cadiz a few days before he sailed, for Seville, to put down a revolution at that place; and that the last accounts of Don Carlos represented him and his troops within five leagues of Madrid, and on their March to that capital.

The following intelligence from Madrid of August 16th, show the capital was far from being tranquil.

Our communications with La Granga are so slow in coming, and so wrapped up in mystery that this capital, terrified by the numerous excesses which have been committed within the last two days, is almost led to believe that, at this moment, there is no longer in Spain any royal authority.

The domineering sway is that of terrorism, supported by military insurrection. We are certain at any rate, that the Queen, terrrfied by the cries of death, which issued from a soldiery inflamed by the most brutal drunkenness, has been obliged, for the present, virtually to abdicate her sovereign power. Some soldiers, the blind instruments of secret societies, have torn with their swords the constitutional or rather the social compact.

The Constitution of 1812, just consented to by royal decree, extorted from rather than consented to, by our sovereign, is to be today the object of a kind of worship. An oath to this Constitution is to be taken; and tomorrow the Queen, brought from La Granga by the troops who domineer over her, will enter her capital where a hideous system of terrorism is about to be established. Already persons belonging to the Isturitz ministry, or known by the moderation of their opinions, have been obliged, to escape outrages or perhaps the knives of hired assassins, either to quit Madrid, or to conceal themselves.

There is no longer safety for peaceable citizens.—Quesada was murdered yesterday, two leagues off from the capital, by National Guards, who have thus cruelly taken vengeance for his severe order of the day. He was cowardly shot by assassins in the uniform of the Urban Militia, and Isturitz and his colleagues would have shared the same fate, if some of their friends had not provided them with a suitable retreat. All the other state functionaries belonging to the former Government have left Madrid, and it is feared that they will not find successors; for what ministry would venture in the midst of this popular effervescence, this sanguinary reaction, to take charge of the public safety.

No trust is placed in the continuance of the new cabinet, powerless from its birth, and quite incapable of quenching this thirst of private vengeance, which seems to have taken possession of a great part of the populace. The insurrection seems to take a pride in the shedding of blood; it assumes to itself the power of dictating laws. In all the streets groups threatening vengeance, go about as they like; anarchy is every where triumphant: the only thing that is absent is public authority. But it is hoped that this state of things is too violent to last.

Basalio's band, which is completely master of the road to Arragon, increases the embarassment of the Government, as well as the public uneasiness.

Interesting Statistics.—At the anniversary of the Church Missionary Society in London, the Rev. Baptist Noel gave interesting statistics. Among others, he mentioned that the whole income of Great Britain and Ireland is 514 millions sterling!! The whole missionary income of Great Britain is about 300,000 pounds sterling, equal to 1,332,000 dollars.

The amount of ardent spirits consumed in Great Britain and Ireland, in 1832, was nearly 26 millions of gallons!—the cost of which to the consumer, was about 75 millions of dollars!!! 'Thus the people of this Christian country spend fifty-six times as much for one noxious gratification, as is given to enlighten and save the world! They spend now to destroy their characters, to ruin health, to beggar their families, to destroy their bodies and their souls, to fill the hulks with criminals, and to supply the gallows with its victims, a sum of money which might in a few years adequately supply every heathen nation with missionaries! With the blessing of God, the cost of one English vice might christianize the world.'

AMERICAN AND BRITISH SHIPPING.—The British House of Commons at their last session, having appointed a select committee to inquire into the cause of shipwrecks in the British Merchant Service, that Committee in August last made a long and detailed report which we find in the London Courier of the 18th and 20th of August. The report contains the following deserved compliments to the mariners of the United States:

21. *Experiments in American Vessels.*—That the happiest effects have resulted from the experiments tried in the American navy and merchant service, to do without spirituous liquors as an habitual article of daily use: there being at present more than 1,000 sail of American vessels traversing all the seas of the world, in every climate, without the use of spirits by their officers and crews, and being, in consequence of this change, in so much greater a state of efficiency and safety than other vessels not adopting this regulation, that the public insurance companies in America make a return of five per cent. of the premium of insurance on vessels completing their voyages without the use of spirits, while the examples of British ships sailing from Liverpool on the same plan, have been productive of the greatest benefit to the ship owners, underwriters, merchants, officers and crews.

45. *American Shipping.*—That the Committee cannot conclude its labors without calling attention to the fact, that the ships of the United States of America, frequenting the ports of England, are stated by several witnesses to be superior to those of a similar class among the ships of Great Britain, the commanders and officers being generally considered to be more competent as seamen and navigators, and more uniformly persons of education, than the commanders and officers of British ships of a similar size and class, trading from England to America: while the seamen of the United States are considered to be more carefully selected, and to be more efficient; that American ships sailing from Liverpool to New York, have reference over English vessels sailing to the same port, both as to freight and to rate of insurance; and higher wages being given, their whole equipment is maintained in a higher state of perfection, so that fewer losses occur; and as the American shipping have increased of late years in the proportion of 12 1-2 per cent per annum, while the British shipping have increased within the same period 1 1-2 per cent per annum, the constantly increasing demand for seamen by the increasing maritime service of the whole world, the numbers cut off by shipwreck, and the temptations offered by the superior wages of American vessels, cause a large number of British seamen every year to leave the service of their own country, and to embark in that of the United States, and these comprising chiefly the most skilful and competent of our mariners, produce the double effect of improving the efficiency of American crews, and in the same ratio diminishing the efficiency of the British merchant service.

In addition to the above, we quote from the London Courier the following extract from an article on the subject of summer excursions:

In almost all respects, except that now alluded to, the trip to Boulogne seems to me, at this season of the year, most inviting. Some reforms in point of provisioning, and of attention on the part of the stewards, in the steamboats, are required. The cooks and stewards should serve an apprenticeship to the boats on the Hudson, in North America, in order to learn how their duties may be well and efficiently performed. Their slovenliness would not be tolerated on any of the rivers on the eastern coast of the United States.

Constantinople July 20.—The Sultan lately expressed a great desire to make purchase of the French steamboat Phoceen, and being deterred by the exorbitant price set upon it by the owner was about to give up the project—but his highness was made to understand that among his faithful subjects there were many who would feel themselves honored by being allowed to offer him this vessel. The Sultan was flattered by this idea, and four Turks well known for their opulence were distinguished by this favor, two of whom were Harasman Oglon, the of Cyprus, and Tchipia Oglous. The two steamboats belonging to the government are placed at the disposition of the merchants of the country. They pass between this port and Smyrna. It is not true that the government compelled the merchants to purchase these two steamboats.

A copy of the famous tapistry of Bayeux, which time is ruining every day, is about to be executed at the Gobilins for the museum at Versailles. It is known that this tapistry was made by Queen Matilda, who embroidered it with the needle during the expedition of her husband, William the Conqueror, in 1066. It is 212 feet long and 18 inches wide, and represents the great feats of the Normans in this expedition. The London antiquarians have envied us this monument, which, notwithstanding the subject it represents is as national in England as in France, and have caused it to be drawn with the aid of a camera Lucida, by an artist named Stotkard, whom they despatched for this express purpose to France. He has made a scrupulously exact copy of it, which is seventy feet long and six inches high. The first age of it gives the exact diameter of the model. This labor has cost the society, at whose expense it has been made, the sum of 82,000 francs. None of the public or private libraries in Paris possess any copy of it, and there is done known to exist in France, exceding a single one belonging to an amateur in the city of Caen.

At a late meeting of the French Academy, the prize for the most useful work on morals, was bestowed on M. de Docqueville for his work on Democracy in America. The report on this subject says, 'we cannot be astonished, that the Academy of whom has been delegated, by the munificence of a generous citizen, the office of distributing prizes for the most useful works on morals, should extend the circle of this expression, and comprehend within it all the noble productions of thought.

In our state of civilization, the ideas of a nation under their different forms, its philosophy and its romances have a great influence on their morals. Its literature and its daily instruction, that instruction healthful or ruinous, according to the degree that it flatters the imagination by the senses, or strengthens the soul by reflection. In the instability in which many minds are found, any serious work whish causes people to read any instructive severe work, which teaches people to judge or only to reflect on social truths, is useful to public morals, and fulfils without exaggeration the idea of the founder of this prize.

NOTICE.

The Annual meeting of the Fatherless and Widow's Society will be holden on Wednesday next 12th October in the vestry of Bowdoin Street Church at 3 o'clock P. M.

The Society will be addressed by the Rev. William Hague. Members and all Ladies friendly to the object are invited to attend.

SARAH FENNER *Sec'ry.*

NOTICE.

The Rev. Mr Clarke, of Louisville, will deliver a discourse on Sunday evening next in Rev. Dr Channing's Church on the subject of Western Missions.

Rev. George W. Hosmer will be installed at Buffalo the 16th of October. Rev. Orville Dewey will preach the Sermon.

*** The Treasurer of the American Unitarian Association acknowledges the receipt of Thirty Dollars from the Ladies of the Unitarian Congregational Society in Bernardston to constitute the Rev. Timothy F. Rogers a life member of the Association.

*** FRAGMENT SOCIETY. The subscribers to this institution are notified that their Annual Meeting will be held at Mrs S. T. Armstrong's, Beacon Street, on Monday, October 10, at 3 P. M.

C. HAYDEN, *Secr'y.*

BOOK AND PAMPHLET SOCIETY.

The Depository of the Book and Pamphlet Society is removed to the Office of the Christian Register, in the chamber over No. 153 Washington St. directly opposite the Old South Church.

The Depository is now open to all, who may be in want of Unitarian Books and Tracts for distribution; and the Directors would inform such persons that they will be supplied gratis, on application as above. Besides the monthly tracts issued by the Unitarian Association, the Depository is supplied with various other treatises in defence of Liberal Christianity; and friends at a distance who write for them will be promptly supplied.

MARRIAGES.

In this city on Monday morning, Mr Charles S. Storrow to Miss Lydia Cabot, daughter of Dr. James Jackson.

In Mansfield, by Rev. Mr Sayward, at his Church, Mr Alfred A. Hall, of Raynham, to Miss Emily, eldest daughter of Jacob Deane, Esq. of M.

In Walpole, by Rev. M. Storer, Mr H. H. White, of Mansfield to Miss Lydia Bacon.

DEATHS.

In this city Miss Mary Turner Sargent, daughter of the late Capt. Charles L. Sargent.

In Wilbraham, 26th inst. Robert Sessions, Esq. 84. He was one of the band that threw the tea overboard in Boston harbor, 1774.

In Mansfield, 30th ult. Mr Asa Rogers, 83.

In Hudson, N. Y. 22d inst. of consumption, Capt. Robert J. Macy, 43, for many years extensively known as a commander in the Havre and Liverpool packet lines.

☞ *KEY TO ALLEN'S QUESTIONS.*

ON the 15th of this month will be published No. 4 of 'The Sunday School Teacher, and Childrens Friend;'—This number will contain the commencement of a series designed to explain and illustrate the difficult portions of Allen's Questions. This series will be denominated 'A Key to Allen's Questions.'

The Sunday School Teacher will here find another inducement to subscribe to this work, as the price of it is but trifling in comparison with the immense advantage arising from this series alone.

Application to be made to the subscriber.

Terms 1 50 per year, payable in advance.

BENJ. H. GREENE, 124 Washington St.

3 to 8

PATH OF PEACE. Just received by JAMES MUNROE & CO., the Path of Peace, or a practical guide to duty and happiness, by John S. C. Abbott, author of Mother at Home, and Child at Home. Boston Bookstore, 134 Washington st. o 8

HOME—by Miss Stickney. Just received by JAMES MUNROE & CO. Home or the iron rule, a domestic story by Sarah Stickney, author of the Poetry of Life, &c. two vols in one. Boston Bookstore, 134 Washington st. o 8

THEORY OF ANOTHER LIFE. New edition of the Physical Theory of Another Life. Just received by JAMES MUNROE & CO. 134 Washington st. o 8

LUCIEN BONAPARTE. Memoirs of Lucien Bonaparte, written by himself, translated from the originial manuscript under the immediate superintendence of the author. Part first from 1792 to the year 8 of the Republic. Harper's edition, price 82 1-2 cents. Just received by JAMES MUNROE & CO. 134 Washington st. o 8

HANOVER LYCEUM.

THE Board of Managers of this Institution, believing that a series of Lectures upon a few subjects, will be more advantageous and useful to the members, and more beneficial to science, than single and disconnected lectures, have made the following arrangements for the present season:

A course of Lectures on the Early Inhabitants of America, and Natural History, illustrated by diagrams, by Dr J. V. C. Smith.

A course on Chemistry, by Professor Webster, of Harvard University.

A course on Animal Magnetism, by Dr Poyen, of Paris.

Two Lectures on the Romance of the Seas, by Hon. Rufus Choate; and a Lecture from Rev. Jared Sparks.

There will also be occasional public debates.

The Lectures will commence on the evening of the first Monday of November, at the Lyceum Hall, Hanover street, and will continue on each successive Monday evening for twenty-four weeks. The number of tickets is limited, the price two dollars each, to admit a gentleman and two ladies: they are for sale at Dr Erench's 181 Hanover street; at Light & Stearns's, 1, Cornhill, and by the Treasurer.

Persons purchasing tickets and subscribing to the Constitution, become members of the Lyceum.

EBENEZER SMITH, JUN., Rec. Sec.

o 8 epistf

FAIR MOUNT SEMINARY. The Autumn term will commence on Monday, 12th instant. The Teacher has now made arrangements to accommodate a few Young Ladies with board. Application may be made to Rev. Mr Erancis, or, to O. H. Wellington, Principal.

Watertown, Sept. 1st.

NEW EDITION OF DON QUIXOTE,

IN ITS ORIGINAL TONGUE.

JUST PUBLISHED, by PERKINS & MARVIN, 114 Washington-street, Boston, and for sale at the principal Bookstores, EL INGENIOSO HIDALGO DON QUIJOTE DE LA MANCHA, por DON MIGUEL DE CERVANTES SAAVEDRA, in 2 vols. large 12mo. amended and corrected by FRANCISCO SALES A. M. *Instructor de los idiomas francés y español en la Universidad de Harvard, en Cambrigia;* with Notes of the Spanish Academy, and the respective editions of its illustrious members, Pellicer, Arrieta, Clemencin, and of the present editor.

Besides the portrait of the author, and a map of a part of Spain, containing the places through which Don Quixote travelled, and the sites of his adventures, there are ten illustrations of his exploits, and of the mishaps of his esquire, Sancho Panza, all engraved on copper plates. The portrait and illustrations are by D. C. Johnston, and the map by G. W. Boynton.

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GRENWOOD'S HYMNS.

C. J. HENDEE has just published the Nineteenth edition of *A Collection of Psalms and Hymns for Christian Worship,'* by Rev. F. W. P. GREENWOOD.

This collection of Psalms and Hymns has been universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood); Hollis street Society (Rev. J. Pierpont); Second Society (Rev. C. Robbins) *Boston.*—Cambridge, East Cambridge, Cambridge Port, Roxbury, Milton, Brookline, Brighton, Weston, Lowell, Lexington, Newburyport, Scituate, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, *Mass.*—Portsmouth, Walpole. *N. H.*—Portland, Hallowell, Augusta, Bangor, Castine, *Me.*—Hartford *Conn.*—Brattleboro' *Vt.*—Richmond, *Va.*—Savannah, *Geo.*—and many other places in New England and the Southern and Western States.

The book has lately been enlarged by the addition of about sixty Hymns. Societies or Clergymen wishing to examine it will be supplied with a copy *gratis*, by applying to the Publishers. Boston 131 Washington St. (up stairs.) tf a 20

SCENES and Characters illustrating Christian Truth. Complete in six numbers.

"We know of no previous work, in our own country certainly, which has so happily presented and illustrated important religious truth, under forms of interesting narrative, and adorned with the graces of cultivated composition. 'Their beauty makes us glad.'"—*Christian Examiner.*

"They should be read. Whoever contributes at all to circulate them, does good to the public."—*Boston Daily Adv.*

No. I.—TRIAL AND SELF-DISCIPLINE. By the Author of 'James Talbot,' 'The Factory Girl,' &c.

"An admirable book to put into hands of the afflicted and distressed. * * * We should not know what to think of the person, who should read it faithfully through, and not feel improved by the perusal."—*Christian Examiner.*

No. II.—THE SKEPTIC. By the Author of 'The Well-Spent Hour,' 'Words of Truth,' &c.

"This is an admirable little book, which no one will dip into without reading through, and no one will read through without being improved and delighted."—*Boston Observer.*

No. III.—HOME. By the Author of 'Redwood,' 'Hope Leslie,' &c.

"We hope that this book will be in everybody's hands, and that every one who reads it will make the application, which it seems to us might be made of this beautiful story, to practical purposes of life."—*Salem Gazette.*

No. IV.—GLEAMS OF TRUTH or Scenes from Real Life. By Joseph Tuckerman.

"The most creative imagination could not have conceived more striking and consistent illustrations of christian character, than are here presented for us to admire and imitate."—*Boston Observer.*

No. V.—THE BACKSLIDER. By * * *

"This is a sad and agonizing tale, but it is full of interest and of moral and religious instruction. * * * Let it be read. It must be felt. It must do good."—*Christian Register*

No. VI.—ALFRED: by the Author of 'Sophia Norton,' 'Trials of a School Girl,' &c:—and THE LETTER PART, by the same Author.

Published by JAMES MUNROE & CO. 134 Washington street. tf s 24

THE YOUNG CHRISTIAN.

THE terms of the Young Christian proposed to be published at the office of the Christian Register, are one dollar a year in advance. Companies of six or more will receive it for 83 cts a copy.

DEWEY'S SERMONS.

A fresh supply in various bindings, common and splendid just received by JAMES MUNROE, & CO. Boston Bookstore, 134 Washington st. a 6

LATIN PHRASE BOOK, consisting of Colloquial Phrases and Dialogues, intended to facilitate the study of the Latin Language: to which is added a list of Geographical and other Proper Names systematically arranged, by a teacher, Boston.

This is a very useful elementary work; and though concerned apparently about small matters, it is, both in its conception and arrangement, founded in true philosophy. It is usefui for the aid and encouragement it affords to young students in interpreting familiar and idiomatic phrases relating to modes of address, to times and seasons, to customs, occupation, &c. Phrases which, literally interpreted, if they do not sometimes convey a false sense, are either unintelligible, or obscure, or stiff and ungraceful. It is such a book as we are glad to see and to recommend. Published and for sale by JAMES MUNROE & CO. s 17

NEW ANNUALS FOR 1837.

THE Violet or Juvenile Souvenir, edited by Miss Leslie, with six engravings on steel

The Gift, edited by Miss Leslie, 10 splendid engravings on steel

The Pearl, splendid Mezzotinto engravings

POETRY.

CHEERFULNESS.

See how the day beameth brightly before us!
Blue is the firmament—green is the earth—
Grief hath no voice in the Universe chorus—
Nature is ringing with music and mirth.
Lift up the looks that are sinking in sadness—
Gaze! and if beauty can rapture thy soul,
Virtue herself shall allure thee to gladness—
Gladness! philosophy's guerdon and goal.

Enter the treasuries pleasure uncloses—
List! how she thrills in the nightingale's lays!
Breathe! she is wafting the sweets from the roses;
Feel! she is cool in the rivulet's play;
Taste! from the grape and the nectarine gushing
Flows the red rill in the beams of the sun—
Green in the hills, the flower-groves blushing,
Look! she is always and every where one.

Banish then, mourner, the tears that are trickling
Over the cheeks that should rosily bloom;
Why should a man like a girl or a sickling,
Suffer his lamp to be quenched in the tomb?
Still may we battle for goodness and beauty;
Still hath philanthropy much to essay;
Glory rewards the fulfillment of duty;
Rest will pavilion the end of our way.

What, though corroding and multiplied sorrows,
Legion-like darken this planet of ours,
Hope is a balsam the wounded heart borrows
Even when anguish hath palsied its powers;
Wherefore, though faith play the part of a traitor,
Soar o'er the stars on the pinions of hope,
Fearlessly certain that sooner or later,
Over the stars thy desires shall have scope.

Look round about on the face of creation!
Still is God's earth undistorted and bright;
Comfort the captive's too long tribulation,
Thus shalt thou reap thy more perfect delight.
Love! but if love be a hallowed emotion,
Purity only its rapture should share;
Love, then, with willing and deathless devotion,
All that is just and exalted and fair.

Act!—for in action are wisdom and glory;
Fame, immortality—these are its crown;
Would'st thou illumine the tablets of story,
Build on achievements thy dome of renown;
Honor and feeling were given to cherish.
Cherish them, then, tho' all else should decay;
Landmarks be these that are never to perish,
Stars that will shine on the duskiest day.

Courage!—disaster and peril, once over,
Freshen the spirit as showers the grove;
O'er the dim graves that the cypresses cover,
Soon the Forget-me-not rises in love.
Courage, then, friends! though the universe tremble,
Faith, ever dreadless of danger beneath,
Patient and trustful, and joyous and humble,
Smiles through ruin on darkness and death.

Dublin Magazine.

MISCELLANEOUS.

[From the Daily Advertiser.]

RETURN OF AN OLD MAN TO HIS NATIVE PLACE.

NO. II.

We went forth after breakfast in pursuit of adventure, and as our visit was a reminiscent one, we determined to commence ab ovo with the very foundation of our days. We went, therefore, in search of Mary, whom we may well denominate our foster-mother, and of J. a kind coadjutress of hers in our family. Mary's surname was Fleurie, the flower, which her townspeople of Marblehead, provokingly metamorphosed into Flurry, as was their wont with most of their names from Guernsey. When we first knew her she was about a dozen years older than ourself, a perfect Hebe, a ruddy, laughing, bounding beauty, a mere child of nature, and without any of the advantages of education. She was the guardian of our family cradle. Fortunately for her, considering the general deficiency of her mental improvement, and the lamentable misfortunes of her subsequent life, her religious education was scrupulously attended to. She was a regular attendant at church, and though on the week day she would warble to us right merry tunes with the melody of the nightingale, yet on the sabbath, as she called it, although she could not suppress her merriment entirely, she would rule her spirit in strict conformity with scripture injunction, and sing only psalms. Her favorite stanza, 'Fly like a bounding hart or roe, &c.,' was so much in unison with her temperament, that it is indelibly impressed on our memory by her repetition of it, both tune and words will ever remain at the tip of our tongue.

But how to direct our steps in pursuit of our domestic worthies, we were utterly at a loss to determine, when our eye in our dilemma, lighted on the broad and honest face of old Z. B. Now Z's face was one so remarkable, that once seen it was never to be forgotten, if his shrewd and ingenuous physiognomy had not alone rendered that out of the question, his wonderful craniological protuberances, if they had been seen only at his birth, would have stampt him an acquaintance for life. What the disciples of the vain science of phrenology would make of his bumps, we know and care not, if they contradict his downright honest phiz, they might as well give the lie to the shining of the sun at noon, if they merely confirm it, this is only superfluous folly. But as hosts of the harpies of Gaul and Spurzheim will doubtless be in hot pursuit after his remarkable head, as soon as it lies low, we will assuredly disappoint their expectations; for as Dr. Watts imagines that both matter and spirit rise again, we are determined that our friend Z. shall rest unmutilated. Without preface or ceremony we did not hesitate to halloo out Zeb. how are you? Z. was even older than myself, and by diligence and well doing had gradually risen from a worthy stage driver, to be a respectable stage owner himself. At our unwonted breviary of his christian designation, he opened his shrewd blue eyes with as much amazement as though one of his progenitors had started from the grave, and addressed him by his boyish appellation. We waited for a moment to enjoy his utter confusion, and baffled curiosity, but knowing it was as vain to expect him to spell out our riddle, as to answer that of the Sphinx, we laughed out the monosyllables of our name, which like a charm of necromancy disenchanted him at once. He seized our hand like a vice, and we were boys together in a twinkling, exactly as when fifty years ago, with a tribe of other younkers, we played cricket and coram, all the birds in the air, and hide and go seek. After a friendly greeting, Z. said I again, where shall I find M, and J. J.? Why, said he, M. lives over there at the end of Col. Wigglesworth's ropewalk, where we used to play bat and ball, and J. lives in prison lane, right opposite your house, where she always did. Your house meant the house I was born in, and though Col. Wigglesworth and his ropewalk had years before both vanished into thin air, we had not the slightest difficulty in discovering the locality, our old play ground indeed made a part of myself. And the worthy old Col. a most distinguished patriot and hero of our revolution, will ever be freshly remembered by his cotemporaries as well as posterity; a perfect picture of a soldier, straight as a halbert, and he trod even his ropewalk with the port of Mars. History has recorded his daring feats on ship and shore, and secured for him an honorable immortality. We soon stood before the door of M. now the widow S. but without even an argus, like that of Ulysses, to herald our arrival. Our wanderings had been four times the duration of his, and Ponto and Scuff and a litter more who used to gambol with M. and myself in our promenades, had long paid the debt of nature. Many of them, had we time, deserve to be recorded, but the history of every dog without a kennel, how wonderful and affectionate soever is the same, may prove an insufferable nuisance. We stood before her door then, relying only on the very doubtful doctrine of personal identity to introduce us. Six times had our mortal body changed every particle of itself since we saw her. On the soul then, and the soul alone, let the materialists say what they will of it, must we rely to predicate our personal identity. M. answered to our anxious knock, for busy conjecture essayed in vain to divine what reception we were to meet.—She stood before us again, but alas, quantum mutata ab illa! Had it been her wraith, her disembodied spirit, we could not have been more astonished. The flower, the blooming beauty, the lovely young Mary, was now the pale, lone, careworn widow; sharp misery had worn her to the bone. Scarce a trace of what she was could even her foster child discover in her person.—But still her constant immortal soul, her resigned and pious spirit, continued yet to flourish in immortal youth. Even her kind affection toward ourself we found not only unabated but if possible enhanced by age. Our time whitened locks seemed equally beloved as the glossy curls of infancy; the furrowed cheek, the beetling brow and lip compressed of the eld as dear to her as the pouting lip and shining morning face of the schoolboy. Her melancholy and affecting tale is shortly told. Disease, the casualties of life, the perils of the ocean had wrested from her affectionate bosom eight darling children and her tender husband. And, steeped in poverty, one only child remained to her, a young and promising boy. Deep, fervent and sincere was our prayer, that her foster son and her remaining child might prove an adequate consolation for her dreadful visitations. Deep, fervent and sincere were our thanks, joy and satisfaction that our spirit had moved us to seek her out, and present ourselves to her again in the very crisis of her fate. Seemingly to ourself we had come here from innocent curiosity alone, and without any belief that we were especially needed; though we will not assert that there was nothing of presentiment in our resolution. Far are we from deciding dogmatically that two immortal souls, which have been once in intimate communion, have not some subtle communication independent of time and space or material intervention, and totally beyond the perception of our grosser faculties. Certain it is the venerable Buckminster declared his soul perceived the transit of that of his son to heaven, though distant corporeally hundreds of miles asunder. We certainly shall not discuss the question, but observe only, there may be something more in this than we dream of in our philosophy. Strong and not to be shaken was the pious confidence of M. in the belief that we had been sent to her by a special providence, in answer to her prayers, and though there exists not a more obstinate sceptic than ourselves in accounting for all temporal occurrences from secondary causes alone, we should have esteemed it criminal to have hinted a doubt of her faith being perfectly founded. This pious, though uneducated being, had been tried with all the afflicting severity of Job, but unwavering was her faith, her confidence and resignation. She was indeed a bruised reed, but one notwithstanding which rested unshaken on the eternal rock of ages. So strong was her faith in holy writ, that her family may scarcely be said to have departed from her. Their disembodied spirits seemed still to hover over her, and to have gone but a single step beyond whilst she remained but a single step on this side the grave. How did this resignation, this palpable faith in the consolations of christianity, put to shame all the studied doctrines of Boethius, Zeno, or Epicurus. How should we have rejoiced at the presence here of a well dressed man whom, the Sunday evening subsequent, we met on the top of burying hill. He had taken his station at the tombs, and was scattering broadcast among the passers by, the abhorrent, cruel and blasphemous doctrines of atheism and annihilation. What a contrast with the learned, the enlightened and eloquent Paul on Mars-hill, preaching the resurrection of the dead. How should we have rejoiced to have shown him the meek and pious Mary, and to have demanded of him if he feared not the torments of the damned hereafter, whether he would not experience them all even here, could he in fact succeed in shaking her faith, depriving her of her consolation, driving her to despair and converting her, and millions of others like her, into howling maniacs the irremediable tenants of a madhouse.

SENEX.

[From the New Bedford Mercury.]

SALT MARSHES.

Those who have seen the improvement in the few acres of salt marsh which have been reclaimed by dykes, in Dartmouth and Westport, and who are desirous (as many are) to carry on the work to still greater extent, will be gratified to learn that this important agricultural interest has been provided for by the Revised Statutes. The new code went into operation the first of May—and now if a majority of the owners of any marsh wish to improve it, instead of being prevented by some one or two proprietors, it may be done without them, and at the same time they be made to pay a portion of the expense.

The mode is very simple; the proprietors wishing to make the improvement, by applying to the Court of Common Pleas, may have appointed 'five or seven suitable persons, commissioners, to cause the same to be effected.'

This season is peculiarly calculated to show the advantages of this species of agricultural improvement. Last winter the marshes were so injured by the ice that their productiveness was destroyed—instead of a good crop of salt hay, the grass in many places was not worth mowing—and yet this circumstance would be in favor of dyking them—as it is desirable to destroy the salt grass as soon as possible, to introduce the cultivated grasses. The experience of those who have tried the experiment, has fully shown that without sowing English seed the salt grass is greatly improved in quality, and the quantity is nearly or quite doubled by shutting out the tide from the marshes. Thus whilst the process of decomposition is going on in the fibre of the old roots, it enriches the soil and renders it more congenial even to the production of the natural crop, and without any diminution of the crop, (but on the contrary increasing it) the grass loses its saltness, and is gradually converted into a very desirable kind of food, of which the cattle are exceedingly fond. This is the result of no other improvement than merely shutting off the tide and allowing the marsh to be flowed by the rain.

But still greater benefit may be derived from sowing the fine English grass seeds on those spots which are just redeemed from the salt, and continuing the process from year to year as the salt becomes more and more dissolved. I have seen the finest hay in the world made on such reclaimed land, and the crop was two tons to the acre. It is not necessary for the salt to be entirely destroyed, to produce this effect—for as soon as the old salt grass can be destroyed, the new grasses grow freely, and where there was particular pains to try the experiment, and the marsh was tufted to the depth of one inch—and the sward died and burnt—and sowed to clover, the crop was most abundant the second year after the dyke was burnt. As the marshes are now circumstanced—stripped of their original product, the dead and decaying roots would be converted by one winter's plowing, into a rich soil, and sufficiently deep to ensure the growth of much of the seed which might be sowed next spring.

Much is said of the value of the new lands in the far West, their rich alluvial soils are considered the best in the world—and yet they require ten fold the labor to prepare them for seed, that our marshes would, to be equally productive. Our farmers now must toil season after season to bring their upland into a condition for good meadows and yet neglect the most productive part of their farms which are already smooth and ready for the scythe—requiring in many instances not over five dollars to the acre, to prevent effectually the tide from reaching them.

The whole of our marshes are composed of allurial soil (that which has been washed from the upland) and vegetable matter, which in the form of sedge has grown and fallen into the mud year after year till the mass has become sufficiently elevated to bear a permanent covering of salt grass. The process is the same in the valleys of the West—but there is this difference, in this soil of ours there is a portion of salt which of itself (in small quantities) is a good manure. In the West their lands must be ditched and drained, but they have not always the same facility of being drained as our marshes—there is often a high bank to be dug through for some distance before the water will leave the land. Our marshes, on the contrary always have an outlet by which the rain is naturally led into the sea at low tide. Now the expense of throwing up a dyke at the outlet of our little streams, often only a few rods across, can't be one tenth of the expense necessary to make the Western lands productive. And when done we have an advantage which they must wait years to possess—a market for all the surplus we raise. The salt grass now is not worth, ordinarily more than six to eight dollars a ton. At the same time the best hay commands from fifteen to twenty dollars—and the expense of curing the latter where the ground is always dry is much less than on the marshes which are subject, not only to the rains but the high tides. Thus the value of the crops when the marsh is fully improved would be four fold that which it yields in its natural state.

SHARK FIGHT.

The following curious description of a Shark Fight, in the vicinity of Calcutta, is extremely interesting. It is related by an eye-witness, and is entitled to perfect credence: 'I chanced to be on the spot when this display of coolness and courage took place; and had I not witnessed it, I confess I should have been sceptical, in believing what, nevertheless, is plain matter of fact. I was walking on the bank of the river when some up-country boats were delivering their cargoes. A considerable number of Coolies were employed on shore in the work, all of whom I observed running away in apparent trepidation from the edge of the water—returning as if eager, yet afraid, to approach some object, and again retreating as before. I hastened to the spot to ascertain the matter, when I perceived a huge monster of a shark sailing along now near the surface of the water, and now sinking down apparently in pursuit of his prey. At this moment a native, on the Choppah roof of one of the boats, with a rope in his hand, which he was slowly coiling up, surveyed the shark's motions with a look that evidently indicated that he had serious intention of encountering him in his own element. Holding the rope, on which he made a sort of running knot, in one hand and stretching out the other arm, as if already in the act of swimming, he stood in an attitude truly picturesque, waiting the re-appearance of the shark. At about six or eight yards from the boat, the animal rose near the surface, when the native instantly plunged into the water, a short distance from the very jaws of the monster.

The shark immediately turned round and swam slowly towards the man, who in his turn, nothing daunted, struck out the arm that was at liberty, and approached his foe. When within a foot or two of the shark, the native dived beneath him, the animal going down almost at the same instant. The bold assailant in this most frightful contest soon re-appeared on the opposite side of the shark, swimming fearlessly with the hand he had at liberty, and holding the rope behind his back with the other. The shark, which had also by this time made his appearance, again immediately swam towards him; and while the animal was apparently in the act of lifting himself over the lower part of the native's body, that he might seize upon his prey, the man, making a strong effort, threw himself up perpendicularly, and went down with his feet foremost, the shark following him so simultaneously that I was fully impressed with the idea that they had gone down grappling together. As far as I could judge, they remained nearly twenty seconds out of sight, while I stood in breathless anxiety, and I may add, horror, waiting the result of this fearful encounter. Suddenly the native made his appearance, holding up both hands over his head, and calling out with a voice that proclaimed the victory he had won while underneath the wave, 'Tan—tan!' The people in the boat were all prepared; the rope was instantly drawn tight, and the struggling victim, lashing the water in his wrath, was dragged to the shore and despatched.

When measured, his length was found to be six feet nine inches; his girth, at the greatest, three feet seven inches. The native who achieved this intrepid and dexterous exploit, bore no other marks of his finny enemy than a cut on the left arm, evidently received from coming in contact with the tail, or some one of the fins of the animal. It did not occur to me to ask if this was the first shark fight in which he had been engaged; but from the preparations and the ready assistance he received from his companions in the boats, I should suppose that he has more than once displayed the same courage and dexterity which so much astonished me. The scene was altogether one I shall never forget. The neighborhood of the combatants to the shore—for they were only a few yards from it—enabled me to see what I have attempted to describe, to the greatest advantage.'

SWEDISH LAWS WITH RESPECT TO INTOXICATION.

The laws against intoxication are enforced with great rigor in Sweden. Whoever is seen drunk is fined, for the first offence, three dollars; for the second, six; for the third and fourth a still larger sum and is also deprived of the right of voting at elections, and of being appointed a representative. He is, besides, publicly exposed in the parish church, on the following Sunday. If the same individual is found committing the same offence a fifth time, he is shut up in the house of correction, and condemned to six months hard labor; and if he is again guilty, to a twelve month's punishment of a similar description. If the offence has been committed in public, such as at a fair, an auction, &c. the fine is double; and if the offender has made his appearance in a church, the punishment is still more severe. Whoever is convicted of having induced another to intoxicate himself, is fined three dollars, which sum is doubled if the person is a minor. An ecclesiastic who falls into this offence loses his benefice; if it is a layman, who occupies any considerable post, his functions are suspended, and perhaps he is dismissed. Drunkenness is never an excuse for any crime; and whoever dies when drunk is buried ignominiously, and deprived of the prayers of the church. It is forbidden to give, and more explicitly to sell, any spirituous liquors to students, workmen, servants, apprentices, and private soldiers. Whoever is observed drunk in the streets, or making a noise in a tavern, is sure to be taken to prison and detained till sober, without, however, being on that account exempted from the fines. Half of these fines go to the informers (who are generally police officers,) the other half to the poor. If the delinquent has no money, he is kept in prison until some one pays for him, or until he has worked out his enlargement. Twice a year these ordinances are read aloud from the pulpit by the clergy; and every tavern keeper is bound, under the penalty of a heavy fine, to have a copy of them hung up in the principal rooms of his house.

[From a French Journal.]

THE EARTH'S CENTRAL HEAT.—M. Arago, in delivering a lecture on the theory of the central heat of the earth, related an operation at this time carrying on in Paris, which may be of the highest importance not only to science but to public economy. The municipality have ordered an Artesian well to be pierced near the Barriere des Martyrs; but the men employed, after getting to a depth of 900 feet without finding water, came to a stratum of chalk, so thick that the undertaking would have been given up, but for the interference of men of science, who wished it to be continued with a view to the elucidation of the above theory. According to observations made by means of a thermoneter, a maxima, no doubt remains as to a fact, which hitherto it has not been posible to verify with any degree of precision, namely that the temperature of the earth rises in regular proportion towards the centre; so that at the tenth degree from the surface, all known matter must be in a state of fusion. At the point to which the perforation in question has reached M. Arago expects a spring of water will arise a sufficient degree of heat to warm public establishments, supply baths, and serve for other purposes. We cannot help thinking this expectation of M. Arago a very fanciful one.

ECONOMY IN LINEN WASHING.—A correspondent of a Dundee paper writes as follows:—After many experiments made by myself and others, I find that a little *pipeclay*, dissolved among the water employed in washing, gives the dirtiest linens the appearance of having been bleached, and cleans them thoroughly with about half the labor, and full a saving of one fourth the soap. The method adopted was to dissolve a little of the pipeclay among the warm water in the washing tub, or to rub a little of it together with the soap on the articles to be washed. This process was repeated as often as required, until the articles to be washed were made thoroughly clean. All who have made the experiment have agreed that the saving of soap and labor are great; and that the clothes are improved in color equally as if they were bleached. The peculiar advantage of employing this article with the soap is, that it gives the hardest water almost the softness of rain water.

EFFECTS OF STRAMONIUM.—A correspondent of the Medical and Surgical Journal who was called to visit an Irish family at New Haven who had been poisoned by eating Datura Stramonium, (Thorn Apple, or Apple Peru—sometimes also called Devils Apple) which had been accidently mingled with a mess of greens and boiled for dinner, thus describes the appearance of the group.

The countenances had a wild idiotic expression—the pupils widely dilated—the sensorial functions perverted—and the muscular system subject to an irregular agitation somewhat resembling that of chorea. The appearance of the family was extremely ludicrous. The children were laughing, crying, singing, dancing, and playing all imaginable pranks. They had no correct estimation of distances, or the size of objects—were reaching their hands to catch hold of objects across the room, and again running against persons and things which they appeared to view as distant. The nail heads in the floor were peices of money, which they eagerly tried to pick up. A boy, apparently fancying himself undressed, caught a hat belonging to a student, thrust his foot into it, pulled with both hands on the brim, and began to fret that he could not 'get on his trowsers.' The parents frequently called on the children to behave themselves; but their own actions being equally eccentric, they afforded a ridiculous exhibition of family government.

THE PATRIARCH OF RYE.—A few days since the Rev. Huntington Porter, of Rye, was visited by his *twelve* own children, with the wives and husbands of those who were married, presenting a group of eighteen children,—besides the little circles of grand-children, springing up like promising plants around them. The venerable patriarch, who was settled in the ministry in Rye in the Revolutionary war, has spent more than half a century among the same people,—and although now four score and two years of age, bids fair to see many useful days: and should his age be extended to that of the Patriarch of old, he will no doubt present as large a family and a stock as valuable as Jacob could once look upon in Dothan. He attended the late meeting of the Alumni at Cambridge. —*Portsmouth Journal.*

LORAINE'S FAITH.

The Rev. Mr Loraine's Faith examined and changed, by the author of 'The Sunday School Teacher's Funeral.'

This little work traces the successive changes of opinion, through which an Orthodox minister, settled over an Orthodox church, is gradually led by a devout study of the Scriptures, in becoming a consistent Unitarian, and indicates the effect which these changes have on the tone of his preaching, on his pastoral fidelity, and ultimately on the spiritual condition of his flock. It is, in some respects an unfinished sketch; but parts of it are so religiously done, and so feelingly withal, as to create in us a strong desire to hear the rest of Mr Loraine's history, and to know a little more about "poor Mr Hawbry's papers." '—*Christian Examiner for Sept.*

Published and for sale by James Munroe & Co 134 Washington street—opposite School st.

FARR'S FAMILY PRAYERS.

Forms of Morning and Evening Prayer, composed for the use of Families. By Jonathan Farr. Published and for sale by JAMES MUNROE & CO.

'The "Forms of Morning and Evening Prayer," are among the best that have come under our notice, at once calm and fervent, scriptural and rational; for which reason we doubt not that they will find general favor among those, who are accustomed to avail themselves of such helps to private or domestic devotion. The volume is very neatly printed and done up, and contains prayers for every day in a fortnight, and eight morning and evening prayers for any day in the week and a great variety of occasional prayers for families, and for individuals.—*Christian Examiner for Sept.* Boston Bookstore 184 Washington street. s 17

HARVARD UNIVERSITY.

THE Medical Lectures in Harvard University will begin at the Massachusetts Medical College, Mason street, Boston, the first Wednesday in November next, at 1-4 before nine, A. M., and will continue three months. For one month after the end of the course, Lectures will be delivered in the College, and the Dissecting Room will be open to such Students as may remain, without additional fee. Such Students may also attend the practice of the Massachusetts General Hospital.

Anatomy and Operations in Surgery,	Dr Warren.
Chemistry,	Dr Webster.
Materia Medica,	Dr Bigelow.
Midwifery and Medical Jurisprudence,	Dr Channing.
Principles of Surgery and Clinical Surgery,	Dr Hayward.
Theory and Practice of Physic,	Dr Ware.

Clinical Lectures will be delivered as usual on the cases in the Massachusetts General Hospital.

NEW DISSECTING ROOM.

A new Dissecting Room is now building, and will be finished before the Lectures begin. It will occupy all the vacant land at the east of the Medical College. Every care is taken to make this important part of a medical school as perfect as possible, so that it may furnish to the Student ample facilities for prosecuting his anatomical studies. The legal enactments of the State, so liberally and so wisely framed will be faithfully and thoroughly applied to the accomplishment of their important objects.

WALTER CHANNING, *Dean.*

July 13, 1836. epis Nov. 2

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C. J. HENDEE has just published the Nineteenth edition of *A Collection of Psalms and Hymns for Christian Worship,'* by Rev. F. W. P. GREENWOOD.

This collection of Psalms and Hymns has been universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood); Hollis street Society (Rev. J. Pierpont); Second Society (Rev. C. Robbins) *Boston.*—Cambridge, East Cambridge, Cambridge Port, Roxbury, Milton, Brookline, Brighton, Weston, Lowell, Lexington, Newburyport, Scituate, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, *Mass.*—Portsmouth, Walpole. *N. H.*—Portland, Hallowell, Augusta, Bangor, Castine, *Me.*—Hartford *Conn.*—Brattleboro' *Vt.*—Richmond, *Va.*—Savannah, *Geo.*—and many other places in New England and the Southern and Western States.

The book has lately been enlarged by the addition of about sixty Hymns. Societies or Clergymen wishing to examine it will be supplied with a copy *gratis,* by applying to the Publishers. Boston 131 Washington St. (up stairs.) tf a 20

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AT the Office of the Christian Register (now removed to 151 Washington St. over Mr Willis's Jeweller's Store,) is offered for sale a good assortment of books for Sunday School Libraries. These books have been recently collected from publishers in Boston, New York, Philadelphia and Baltimore, and furnish, it is believed, as great a variety of good works suitable for Sunday School Libraries as can be found at any other place. Clergymen and others who visit the city to attend the anniversaries of the ensuing week, are invited to call and take cards stating the times and places of the various anniversary meetings.

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Cambridge, July 4th, 1836.

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CHARLES WHITE, respectfully informs the Physicians, his friends, and the public, he has removed to No. 230, Washington St., four doors south of Summer St., and nearly opposite his old stand.

C. W. returns his most grateful acknowledgements to the Physicians, and his friends, for their past favors, and hopes, by strict personal attention, as heretofore, to Physicians' prescriptions, and to the compounding and delivery of Family Medicines, to have a continuance. 6w a 27

SUNDAY SCHOOL TEACHER. NO 3.

JUST published by the subscriber, 'The Sunday School Teacher and children's Friend,' No. 3, for September 1836. This number contains an engraving of the Warren St. Chapel, also an article containing an account of that church, dedicated to the religious and moral improvement of children, with a description of its internal arrangement.

The following Resolution, at a general meeting of Sunday School teachers and others, connected with the Unitarian Congregations in Worcester County, Mass. will be sufficient to show the decided approbation in favor of this little work.

Resolved, that we highly approve of the publication called 'The Sunday School Teacher and Children's Friend,' and will use our influence to obtain for it subscribers, and will occasionally contribute to its pages.'

The resolution was seconded by Rev. Mr Allen of Northborough, who spoke in favor of the publication.

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